



THE
COMMUNION
OF SAINTS.

A TREATISE OF THE
fellowship that the Faithful have with
GOD, and his Angels, and one
with another; in this
present life.

H. Am. worth (1715.)
Gathered out of the holy Scriptures;
by H. A.

*Let thy hand help me (Lord,) for I have cho-
sen thy precepts . Psal. 119. 173.*



Reprinted in the year
1615.



*To the Christian Reader, Grace
mercy and peace from God
be multiplied.*

THe communion of Christiás with
the Lord & among themselves, is a
doctrin (good reader) both need-
ful & comfortable to be known;
for it is the stay and strength of the soul in
many tentations, and the means to conserve
the Church stedfast in faith and love. And
if in this point mens minds be settled aright,
upon the ground of Gods word, they will
be as the * boards of the Tabernacle stan-
ding vpright, with their tenons fastened in
sockets of silver. For what is sweeter to a
troubled conscience, then the assurance of
salvation; and what is better to stablish our
weak & fainting faith, then when both flesh
and hart do say, to know & feel, that † God
is the rock of our hart, and our portion for
ever? Againe, how good is it, & how plea-
sant, for brethren to dwel together in vnity!
Like the pretious ointment on Aarons head,
or the dew on the mountains of Sion. God
hath appointed his holy son Iesus, to be the
head and governour of his people, the * au-
thor of eternal salvation to al thē that obey
him. He hath set vp also the Kingdome of
Christ on earth, which is his Church, the
pillar and ground of truth. He is the * light
of the world, whom al must follow, that
would

* Exod. 38.

20. 23. 24.

&c.

† Ps. 73. 28

Psal. 133.

* Heb. 5. 9

† 1 Ti. 3. 15

* 1 Joh. 8. 12.

The preface

† *Rev.* 21. 9 would have the light of life; & † Ierusalem
 10. 11. *Isa.* his spowle, is made bright by his glory, and
 60. 1. 2. 3. the people which are saved shall walk in the
 * *Rev.* 21. 24 light of it. He is the † Father, this the † Mo-
 † *Isa.* 9. 6. ther of vs al. Of the Son it is said, *happy*
 † *Gal.* 4. 26. *as al that shrowd in him*, for he is our hiding
 * *Pf.* 2. 12. place from the wind, our refuge from the
 † *Isa.* 32. 2. tempest of Gods wrath: of Sion also it is
 † *Isa.* 14. 32. said, that the poor of his people shall shrowd
 † *Isa.* 4. 5. 6. in it; for there hath the Lord † created
 † *Ex.* 13. 21. clowd by day, and flaming fyre by night, (as
 when he brought his Israel out of *Egypt*)
 & vpon al the glorie, is a defence; there is
 shadow in the day for the heat, a refuge & a
 shelter for the storme and for the rayn. *Idem*
 † *Mat.* 11. is requisit therfore, that al men come to
 38. Christ, if they would have life, and by him
 † *Iob.* 14. 6. † vnto the Father, & abide in communion
 * † *Iob.* 1. 3. with them both; that they may be † found
 † *Phil.* 3. 9. in him, and have the iustice which is of God
 † *vers.* 10. through faith; that they may † know him,
 and the vertue of his resurrection, and the
 fellowship of his afflictions, & be made co-
 formable vnto his death: this is as the first
 and great commandment of the law, & the
 second is like vnto it, that they seek the
 place which he hath chose to put his name
 there, & love the place where his honour
 dwelleth, wher he † feedeth & causeth (his
 flock) to ly-down at noon; that thither they
 bring † their riches, their glory & honour,
 that of every such one the Lord may count
 when he writeth the people,

To the reader

ple, *He was born there; that so being **Psal. 87. 6*
Christ, and children of the free woman, †*Gal. 3. 29.*
theyres by promise; they may receiv for-
nes of syns, and inheritance among the †*4. 26. 28*
which ar sanctified by faith in him: for he †*31.*
sayd, that his elect shal inherit his †*Act. 26.*
cuntayn, & his servants shal dwel there. †*12.*
two things ther are, which wil hinder †*Isa. 65. 9.*
it is to feet frō running this way, if we beware
of them: the one is, too much liberty
ted which many men take in the faith of the
t, (an) pel and obedience of the same, whiles
yp) they turne Gods grace into wantonnes, and
is a use his mercy to the fulfilling of their
e & one lusts and licenciousnes; wheras they
ld should make an end of their salvation * in †*Phil. 2. 12*
t to fear and trembling, knowing that even the
him righteous ar scarcely saved. Whiles also †*1 Pet. 4. 18*
ion they take boldnes to communicate in spiri-
und tal actions with any, supposing that the
God is of some, or of the publick congregati-
im, cannot hurt them, especially if in hart
they disallow the evil, and condemn the
co- same. Such men seem not to discern the
first nature of communion, how far it reacheth;
the the contagiō of syn, how far it infecteth.
the they seem neyther to hav learned the Law
me which taught that a man by bearing or †*Hag. 2. 12*
our touching holy things, was not himself made †*13. 14.*
his holy therby, but a polluted persō touching
ey any of them, made them vnclean: nor the
ur, doctrine of the gospel, which confirmeth,
that

The preface

1 Cor. 10.

18.

1 vers. 17.

1 Cor. 5. 6

&c.

1 Rev. 18. 4

1 Psal. 22.

Isa. 53.

Mat. 27.

&c.

Gal. 3. 24.

that* they which eat of the sacrifices ar partakers of the altar; & al they t one bread & one body, which partake of one bread; wher if ther be but a tittle leavé, it maketh sowe the whole lump. And then look how farr they partake with other mens synns; so farr ar they in dager, to receiv of their plagues.

The other impediment, is over much straytnes which some men hav in their own bowels: whiles their feeble consciences ar too much affected, both with their own & others infirmities. Such had need to have their knowledge and faith increased, their harts enlarged, least by expecting a greater perfection in themselves and others, then is to be found vpon earth, they faint and fall. Let such look on the image of Christ, as he is portrahed* in the scriptures, whiles the chastisemēt of our peace was layd vpo him, so thal they find balme for their wounded consciences; and healing for their sowles by his stripes; and their shivered bones will reioyce. For of his cup must we al drinke our parts, & be baptised with his baptism, into his death, before we can tast the sweetness of his life; & be vnder the rigor of that schole-maister t the Law like servants, ere we can perceiv the adoption of sons, & libertie of his faith and Gospel. And if he which knew no syn, and had but our syns imputed vnto him, felt such feares and sorrowes in his pretious sowl, and was so smit-

to the reader.

son of God and humbled, so despised and
 rejected of the world: what shal we ex-
 spect, in whose flesh ther dwelleth no good
 thing. Let them also look vpon the
 state of Christs church in all ages from the
 beginning, how it hath been vexed with
 troubles & terrors, within & without: and
 they shall find Sions case to be continually
 as † a woman in travel, whose payns and in-
 firmities are sometimes so great, that the
 children come to the birth, † and ther is no
 strength to bring forth. And when they hav
 viewed the māy tribulatiōs through which
 the Lord hath led his people, how he hath
 suffered them to be buffeted of Satan, per-
 secuted by enemies without, and molested
 with hypocrites. within, for their trial and
 humiliation, they will confesse that we must
 walke here by * faith and not by sight, for
 our † life is hid with Christ in God; his
 spowse * is black, for the Sun hath looked
 vpon her, her own mothers sons have been
 angry against her, and al the glory of the
 kings daughter † is inward.

And farthest astray are such vayne
 men, as imagine to themselves a state of
 perfection, as if they had already † attayn-
 ed the resurrection of the dead: & do dis-
 claime al Churches and societies, where
 synnes are to be seen. Moses face is † hid frō
 the as with a veil, they discern not the vse
 of his law, nor end of his ministerie, for a

† Ro. 7. 18.

† Rev. 12.

Gal 4. 19.

26. 27.

† 2 King. 19

3.

* 2 Cor. 5. 7

† Colos. 3. 3.

* Song. 1. 5.

† Ps. 43. 19

† Phil. 3.

11. 12.

† Exod. 34.

30. 33. 35.

2 Cor. 3. 13.

14. 15.

The preface

2 Tim. 3.
16 17.

1 Isa, 40.8.

then the text wil afford; (as through my ignorance, or vnheedines, no doubt many may be;) I humbly ask pardō for the same, both of God and his people; and do desire the reader not to rely vpon my judgment in any thing, but as himself by the wisdom of Gods spirit, shal see agreeable vnto truth. For if any shal buyld vpon my words, without sure ground from the Law of the Lord; he shal first offend God, who hath given his scriptures by diuine inspiration to teach and perswade al truth, to improve and correct al error, to instruct in righteousness, & make men perfect vnto every good work; he shal injury me also, who have written these things to be tryed and examined by Christs law, not to be accepted for a law; and he shal injury his own sowl, by relying vpon the word of frail man whose breath is in his nostrils, which cannot stablish the hart, nor assure the conscience in any thing. Let therefore the grasse wither & the flower fade, for it is the word of our God that shal stand for ever.

Finally this one thing I would advertise thee of, (good reader,) that sometimes I alledge the scriptures otherwise then our common translations have them; when the force of the Original words, doth afford an other or more ample sence. Herein I fear not to be blamed of any that love the truth in incorruption; and for the places so chan-

To the Reader:

ged, I leav them to their trial, that are
men of judgment. The Lord who is au-
thor of every good gift vnto al men, who
passeth by the syns of his servants, and co-
uereth al their trespasses; passe by in mercy
whatsoever in this work is done amisse:

and turn these my labours, to the
glorie of his name, and the
benefit of his people.

Amen.

HENRY AINSWORTH.



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the first; & how soon it was brokē. Chap. 1.
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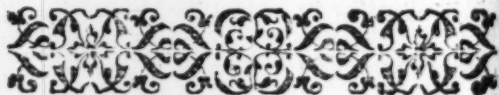
disturbed by troubles & synns within it selfe.
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The conclusion.



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THE COMMUNION OF SAINCTS.

CHAPTER I.

O *F the Cōmunion & peace
that was at the first; and
how soon it was broken.*

FOr asmuch as vvee
finde in the Scrip-
tures so great a dif-
ference made be-
twveen the sonn of
Adā, that some are
named the childrē of God, of [†]the
Light and Day, the ^{*}Saincts of the
Most-high, the Lords [†]chief trea-
sure, the theyres of blessing; other-
son, the ^{*}children of men, of ^{*}this
world, of the [†]Divil, & [†]of curse;
and the one of these sorts cōman-
ded to [†]separate from the other,
but to entertayne and continue a

† 1. Ioh. 3. 1.
Hos. 1. 10.
† 1. Thes. 3.
5.
* Dan. 7. 22.
† Psal. 135. 4.
† 1. Pet. 3.
10.
† Gen. 6. 2.
* Luk. 16. 8.
† Ioh. 8. 44.
1. Ioh. 3. 10
† 2. Pet. 2. 14
† 2. Cor. 6.
17.

A

holy

†Act. 2, 42.

Heb. 10, 24

25.

†Eph. 4, 3.

holy † communion among themselves, endeavouring to keep † unity of the Spirit in the bond of peace: it is good and needfull that we know, both who are the persons and what be the causes & conditions of this communion; how the bounds and limits of it do extend.

For the better perceiving hereof; let us take a summary view, of the first state of us here.

†Act. 17, 26

*Gen. 1, 31.

*Psal. 104, 4

†Ps. 103, 20.

†Dan. 10, 5,

6.

†Mar. 12, 25

Luk. 2, 15.

2. God which hath made of † blood all mankind, to dwell on the face of the earth; made in the beginning, * all things good: chiefly imprinted the image of his Majestie, on Angels & on men, & communicated his graces with them. The Angels he created holy † spirits, † excelling in strength, and † glorie; & in allabilitie & readiness to doe his will; & set them to behold himself in † heaven, there to behold the joyfull light of his face; where

the

* many thousands of them mi- *Dan. 7. 10.
 pper unto him, & are as † charrets †Ps. 68, 17.
 on his Majestie rideth. Vnto & 18, 10.
 all them he vouchsafed this love and
 rforour, that they should be named
 nde † Sonns of God; yea his owne †Iob. 1, 6.
 w †ious title he imparteth unto
 oedem, when in the scripture he cal-
 bereth them † Gods. And for this their
 m †cellent creation, he requireth c f
 is them * prayse & glorie, which those
 of heavenly souldiers cheerfully * per-
 orme to the Lord of hostes, of
 in whose glorie the vvhole earth is
 d: 10.

†Psal. 97, 7.
 with Heb.
 1, 6. & Ps. 3
 6. with Heb

2, 7.
 *Psal. 148.
 1, 2, 5.
 †Luk. 2, 13.
 Isa. 6, 3.

of † Gods favour unto man above al
 en, earthly creatures, appeareth in the
 h † bodily frame and fashion, first of
 † his body made of tearthly mould, †Gen. 2, 7.
 and † admirable comelines, bewty &
 ad † proportion; and with all sufficient
 of † furniture of severall members, for
 beh † his own use, and service of his Ma- †Iob. 10.
 wh †. He is so clad † with skin and 11.
 A 2 flesh

רַקְמָתִי

*Ps. 139. 15.

†Ps. 139. 14

†Job. 4. 19.

†Gen. 2. 7.

*Job. 33. 4.

†Prov. 20.

27.

†Job. 38. 36

†Gē. 1. 31.

*Gē. 1. 26.

1. Ioh. 5. 7.

flesh, and joyned together vvith bones & synevves; the veins & arteries are so dispred over all, and every part so cunningly framed, in such curious vveise, that the Prophet compareth his fashioning, to an **embroderie* beneath in the earth: and minding this excellent vvorkmanship, sayth unto God, ** I wil praise thee, for I am fearfully & vvonderfully made.* Into the body (the house † of clay) God did inspire the † breath of lives, & the man became a living soule; for the breath of the Almighty gave him ** life*, and this breath or mind of man, is ** the light or candle of the Lord*, vvvhich seearcheth all the bowels of the belly. This spirituall and immortal substance so infused, had very singular and gracious indovvments of † vvisdome, vvnderstanding, vvill, and many affections, all † good: for the holy ** Trinitie* had consulted

m. er to make him an excellent
 he e; and so the man did carie
 of age of God,* for in it he was †Gen. 1, 27
 d. He had †knowledge, righ- †Col. 3, 10.
 ns. es & holines for performace Eccl. 7. 31.
 ti- duties to his maker, & his fel-
 o im- creatures; & this in †truth sim- †Eph. 4, 24
 x- and sinceritie. He had † rule †Gen. 1, 28.
 ei- overaignty over the earth and
 12- and all the plenty of them; he
 ill- the hiddē nature of the crea-
 ne- , & gave them * names accor- *Gen. 2, 19.
 al- ly; this world was made for his
 ne- even the glorious * Sun and †Deu. 4, 19
 ut- on & Starrs, for his use & ser-
 his- . He had the † blessing of the †Gen. 1, 28.
 nd- d upon himself & the creatures
 ē- er him; a † help like unto him- †Gen. 2, 18,
 pi- made and given him, for com- 22,
 in- and procreation of his kind;
 le- garden of delite, full of al plea- *Gen. 2, 8, 9
 ve- t fruits planted by Gods ovvn
 ld- d, for to yield him food and so-
 x- e; he was al honorable inwardly

& outwardly there was nothing
 soul or body whereof he might
 *Gen. 2, 25. *ashamed; for he was the⁺ gener
 †Acl. 17, 28 tion and t^glorie of his God, he ha
 †1 Cor. 11, 7 given him⁺ life & grace, and his
 †Iob. 10, 12, situation preserved his spirit.

4. And God which made
 *Prov. 16, 4 things *for his own sake, made the
 earthly king to be his subject &
 serve him: Wherefore he commun
 cated with him his word, infor
 ming him how to walk both in bo
 dy & mind, obediēt to his wil. For
 outward exercise he had the garden
 *Gen. 2, 15. *to dresse & to keep; for inward
 †vers. 3. contemplation, the seventh day t^he
 c^tified as a holy rest: and two tree
 before him of divers end & vse, the
 †vers. 9. one * of life, by the eating where
 of he might have hope to live
 †Gen. 3, 22. God⁺ for ever; the other of kno
 ledg of good & evil, the tasting where
 of would bring him vnto assur
 *Gen. 2, 17. *death, with all his posteritie. The

ing God gave a law to man in his in-
 nocencie, and required obedience
 which was easy to be performed;
 which he graciously would accept;
 for which, his blessing should have
 been, his favour and light of his
 face have shined still upon him co-
 nually. Then did the Lord ^{re-} 1 Ps. 104, 31
 joyce in his vworks, & his *Wisdom*
 took solace in the compasse of his ^{Pro. 8, 31.}
 earth; peace was between him and
 his creatures, al his works^d did praise ^{1 Ps. 145, 10}
 him, and his Saincts did blesse him;
 the [†] starres of the morning sang ^{† Job. 38, 7.}
 praises together, and all the sonnes
 of God (the Angels) rejoyced.
 5. And then some beams of the
 incomprehensible light and joy &
 sweet societie, vvhich the Father
 Son & Holy Ghost had frō al eter-
 nitie^t among themselves in the u- ^{1 Pro. 8, 30.}
 nitie of the Godhead; vvere com- ^{Ioh. 17, 5.}
 municated with those principall
 creatures the Angels & men; whiles

*Mat. 18, 10 the one sort did * alvvayes beholde
 his face in heaven, the other enjoyed
 his favours in paradise: then also
 vvas sweet harmonie & most com-
 fortable fellowship, peace and am-
 tie, *between the creatures, for their
 mutual delight & consolation; with-
 out division discord or enmitie.
 Ther were no hateful spirits made
 to rebel against God, to tempt and
 torment man, or misuse any other
 creature. No death, diseases, or ca-
 lamities to molest them; no tem-
 pors to drive them from their Ma-
 ker; no guiltie feares to afflict the
 soule, no noysome lusts to reign or
 rebell in their bodies; nor any o-
 ther meanes to hinder or disturbe
 the peace & communion, or cause
 jarr and debate, among all or any
 Gods handy vvorks.

†1. Pet. 2, 4
 Ioh. 8, 44.
 Iude, v. 6.

6. But some of those sonnes of
 God the Angels, soon * sinned;
 abode not in the truth, neyther
 kept

cept their first estate; but forlook
 their ovne habitation where they
 dwelt in blisse vvith God: and so
 became the causes of their ovne
 endlesse and unspeakable miseries.
 For they having fallen of their own
 accord; wer not holpen nor¹² spared, ^{Pet. 2, 4.}
 but forsaken of God, separated
 from the other holy and elect An-
 gels, thrust out of Heaven, and
 bound in bonds of eternal night
 & darknes, to be reserved for judg-
 ment at the appointed time.

7. These Spirits, being of Saints
 become unclean Divils, hatefull to
 the Lord, impenitent and malici-
 ous in themselves; fell also to be
 *mankillers even from the begin-^{*Ioh. 8, 44.}
 ning; and liars against the truth of
 Gods word; *assaulted our first Pa-^{†Gen. 3, 1.}
 rents, the vvoman by the Serpent, ^{2. &c.}
 the man by the woman; & by sub-
 tilty drew them into transgression
 of Gods playne Lavv, and so into

†Rom. 5, 12
15, 18.

†Gen. 3.
14 - 17 &c.

†Rom. 8, 10
&c.

†Chera-
bims Gen.
3, 24.

the snares of syn and death: and
this soon after their seating in para-
dise, as by Moses narration doth
appare. For which willing trans-
gression, whereby those our proge-
nitours vvrapped † themselves and
all their offspring, in everlasting woe
and vvretchednes: the communion
and peace between God and man
was soon disannulled also; & with
earthly creatures for manns sake.
Then vvas Gods 'curse poured out
on the head of that old Serpent, &
his wrath into the world; wher the
creature became † subject to vane-
tie. Man vvhich had hid himself
from the face of his Maker, vvas
found out, arraigned and judged
for his disobedience; vvas thrust
out of the garden of pleasure, and
the holy † Angels kept him from
the tree of life. Thus vvas his hap-
pynes sodainly changed into mi-
serie; in labour and sorow to spend
his

his dayes till the spirit goe out of
him unto God for judge-
ment; and the body
return to dust.

Man (that is) in honour, and understand-
eth not; he is like to the beasts, that perish.
Psalm 49. 20.



Chap. 2.

*Of the horrible miseries that Divils
and men fell into, after they
had forsaken God.*

THat we may the better dis-
cern Gods grace unto us in
Christ, who hath freed us
fro all calamities, & restored us to a
most happy state, fro which we shal
never fall: let us take a viewv more
particularly of the many miseries
which syn did bring upō the crea-
tures; so wil the benefit of our redē-
ption

ption appear most precious, our harts shalbe filled vvith gladnes, & our mouth vvith songs of praise, to him that hath saved us from so great a destruction.

2. The Divil having willingly rebelled against God, repented not of his wickednes, but being full of malice, set himself as an enemy against the Lord and his creatures.

And for this cause is named in Hebrew † *Satan*, that is a *Fiend*, an 'adversarie, enemy or resister, * hindering all good, † beginning and helping forward all evil. He is called also vvith his felowes † *Shedim*, that is *masters*; for the scathe and hurt vvich they doe, 'preying upon the creatures and spoiling them: and * *Seghnirim*, that is, rough, rugged or hairy, for the horreur of their hiew wherein they appeared like † Satyrs, or other ugly creatures; and vvhervvith they terrified such

† Job. 1. 6.

Rev. 12. 9.

† 1. Pet. 5. 8.

* Zach. 3. 1.

1 Thes. 2.

18.

† Mat. 13.

28, 39.

שָׂטָן †

Deu. 32. 17.

† Luk. 8. 29.

30, 33.

*

שְׁעִנִּירִים

Lev. 17. 7.

† Isa. 13. 21.

& 34. 14.

such as saw thē. In Greek he is named †*Diabolos* (*Divil*), that is a calūniator, because he maliciously accuseth, detracteth & depraveth the persons, words, actions, not of mē onely, but evē of *God himself. He is caled also the †*wicked* or *malignant* one, for molesting, & with his †fyrie darts endeavouring mans ruine & miserie: the †*Tempter*, for assaying to draw men unto sin: a †*Serpēt* & a †*Dragō*, for his subtiltie & fiercenes, and venemous nature; an †unclean spirit, for his filthines: a †lying spirit, for his falshood and deceit, being a Liar, & the father thereof, no truth is in him. And though one Divil be principal, yet hath he many partners caled **his Angels*; all of them malicious and †unclean spirits like himself, going about with him that †roring Lion, to rend and to devour. These †spirituall vvickednesses, are authours,

instru-

†Mat. 4, 1.

†Rev. 12, 9.

10. Iob. 1, 9

11. & 2, 4, 5.

*Gen. 3, 3.

4, 5.

†*ὁ πονηρὸς*†*ὁ πονηρὸς*†*ὁ πονηρὸς*

1. Ioh. 2, 13

†Eph. 6, 16.

†Mat. 4, 3.

*Rev. 12, 9.

†Luk. 11,

24.

†1. King.

22. 23.

†Ioh. 8, 44.

*Mat. 25.

41.

†Mat. 10, 1.

†1 Pet. 5, 8.

†Eph. 6, 12.

instruments and abettours of al
 *Mat. 4. 3. 9. maner * vngodlines, vnrighteous-
 & 12. 45. nes, abomination and vncleannes;
 Ioh. 13. 2. they seek by al means to over-
 A& 5. 3. throw Gods kingdome, & to sta-
 Rev. 16. 14. blish their own; therefore like rave-
 † Luk. 8. 5. nous birds † they devour vp the
 12. seed of the word, least men should
 † Mat. 13. believe it and be saved: & like ten-
 25. 28. 39. vious men, sow tares among the
 wheat, and goe their way; they
 corrupt mens minds with errors
 & heresies, the doctrines † of Devils.
 † 1 Tim. 4. 1 Great knowledg they have to doe
 † δαίμονες cvil, & ar therefore caled † *damones*
 Mark. 5. 12. that is cunning or skilful; great a-
 bilitie also to effect it, and ar ther-
 * Colos. 2. fore named * *principalities & powers*;
 25. their captain being caled † *the Prince*
 † Ioh. 14. of *this world*, for his effectual † wor-
 30. king in the children of disobedi-
 † Ephs. 2. 2. ence; & is compared † ro a strong
 † Luk. 11. 21 man armed, keeping his pallace, yet
 is he also raunging abroad and ve-

ry diligent to work mischief; &
therefore *compasseth the earth to *Iob. 1.7.
and fro, and walketh about in it; & 2. 1.
seeking, to † winnow the godly as † Luk, 22.
wheat, and make their faith to fayl. 31.

And as there is no end of these
fiends wickednes in themselves, &
their own abominable nature: so
neither would ther be end or mea-
sure, of their curled actions and
effects; wer it not, that God restrey-
neth their malice, and hath set vp
the kingdome of his holy son Ie-
sus, to † loose the workes of the
Divil; to destroy & † abolish him.

† 1 Ioh. 3. 8.
† Heb. 2. 14
Rev. 12. 7.
10.

3. And as these fowl spirits, be-
ing fallen from grace, thus set them-
selves against God & al goodnes;
so God againe cast them out of his
favour & from his presence, (where-
in is the * fulnes of joy,) from the
cheerful light libertie and happi-
nes which they injoyed, & thrust
them down * in to hell, there kee-
ping

* Psal. 14.
11.
† 2 Pet. 2. 4
Iud. vers. 6.

ping them in everlasting chains
 under darknes, unto damnation
 that day vvhhen he vwill come
 to iudge the vworld. And
 though they haue in the mean
 space some loofnes & libertie,
 only to range abroad in the world
 but even † to appear before God
 in heaven, when he pleaseth so
 to suffer thē: yet have they no joy
 in his presence, but † horror & trem-
 bling; neither is ther any comfort
 or ble * communion between his ma-
 jestie & them, nor peace between
 the holy Spirits and them; but Mi-
 chael and his Angels † warreth a-
 gainst them, † striveth with them,
 and † rebuketh them in the name
 of the Lord, for his chosens sake.
 Enmitie hath * he also put, & war
 betveen the saincts on earth and
 them; the saincts whom he hath
 redeemed from their damnation
 by the † blood of his beloved son;

† Job. 1, 6, 7

1 King. 22.

19, 21, 22, 23

† Ham. 2. 19.

* 2 Cor 6, 14

15, Mat. 8,

29.

† Rev. 12, 7.

† Iude, v. 9.

† Zac. 3, 1, 2.

* Gen. 3, 15.

Ephe. 6, 12.

&c.

† Ephe. 1, 7.

whose blood they † overcome; † Rev. 12. 11
 and vnder their feet, the God of
 face: wil tread down Satā short- † Rom. 16.
 In dread those damned spirits 20.
 of the bottomless-deep, which * a Curses.
 they desired, Christ that he would Luk. 8. 31.
 command them into; and fear- † 1. 2. 3. 4.
 ly they expect from his hand,
 ment, the effect of that † curse † Gen. 3. 14.
 which is come vpon them to the † 1. 2. 3. 4.
 most, and shal be executed in var-
 ious & uncalculable manner and measure, in
 that day when (having fulfilled the
 measure of their syn,) they shal be
 cast into the lake of everlasting † Rev. 10. 10
 fire & brimstō, prepared for them; † Mat. 25. 41.
 so without end or relaxation of
 their miserie, be separated from the
 Lord and al. his Sainets, from his
 life, light, and blessed communiō,
 for ever and yet. † 1. 2. 3. 4.
 Men that had ben made in the
 similitude of God, holy just happy
 immortal, without any want or
 doubting

imperfection in soul or body; continuing in this honour but making shipwrack of faith by believing the word of Satan; & of good conscience, by obeying his counsel, & acting the same: whereas they were promised to be as ¹ Gods, knowing good & evil, fell by this means into corruption and misery, and became like devils, * without God in the world; subject to the honour of his wrath, and eternal damnation, Whose vwoeful estate is to be considered, first in regard of sin (which stayed not in one actio but fretted as a canker and overflowed all:) secondly of punishments for sin. Both of these are in soul and body and their full measure or accomplishment is, of the one in this world of the other in the world to come.

25. The first sin of man was as venom, that suddenly spread it self into all the powers of soul & body: subduing

Gen. 3. 5.

*Atheists.

Eph. 2. 12.

abdued al vnder death & corrup-
 tion so soon as the serpent had bit-
 en him. And as he was the root of
 mankind, so did the contagion al-
 so spread into al the branches his
 children. By^t his disobedience, ma-
 ny wer made synners, and became
 dead; even by the 'one offence of
 that one man, was the evil propa-
 gated vnto *al men, to condemna-
 tion: who now being evil by na-
 ture, could neyther *speak nor doe
 good, but dayly vexed worse. So
 that when the Lord †from heaven
 looked down vpon the sonns of A-
 dam, to see if ther wer any that did
 vnderstand, that did seek God: be-
 hold al wer gone back, al were cor-
 rupt, none that did good, no nor
 one; yea even the children 'from
 their birth & conception, vnclean
 and sinful.

†Rom. 5. 19.

†ver. 15.

†ver. 16.

*ver. 18.

†Mat. 13.

34.

†Psal. 14. 3.

3. 4. Rom. 9.

10. 11. 12.

†Lev. 12.

Psal. 51. 5.

8. 58. 3.

6. The corruption and nakednes
 of man in sowl, is to be seen in the

*1. Cor. 2.

14. Ier. 10.

14.

† Iohn. 1. 5.

† Deu. 29. 23

4.

11. Cor. 1.

20.

* Rom. 8. 7.

* ver. 6.

† Prov. 4. 4

23.

† עקב &

וַיִּנְיָ im-

port al

these evils.

Ier. 17. 9.

† Gen. 6. 5.

* Gen. 8. 21.

† Ier. 4. 22.

† Ps. 106. 21

1. Tim. 6. 7

* Eph. 4. 17.

Vnderstanding; vvhich * perceiued
 not, neyther can knowv the thing
 of God; yea though light shined
 to this darknes, yet doth not the
 darknes comprehend it, & the flesh
 knowyes not, the eye sees not, the
 ear hears not after much instructi-
 on: mans vvhdom is but foolish-
 nes, and vvhatsouer he sauereth
 in mind, is * enemie against God
 and * death to himselfe. The heart
 of man, vvhich is the fountayne
 vvhence all the actions of life do
 flow, is crooked, crafty, deceitful
 aboue all, & vvretched, desperately
 sick even unto death; so that euen
 the fiction of the thoughts of his heart
 is onely evil every day, * even from
 his childhood. And as the mind
 without * the knowledge of God
 or * forgetful if it haue knowen him
 so is it othervvise * corrupted in the
 faculties therof, & caried vvith * va-
 nitie. The Cōscience vvhich alwaies
 haue

ve within the, to ^{*Rom. 2. 15} bear witness of
 en works, this also is ^{† Tit. 1. 15.} defiled to-
 ther with the mind, and through
 stom of syn, and Satans effectual
 orking, is ^{† 1. Tim. 4. 2.} sealed as with a hot
 on, & become without remorse
 feeling. The ^{† Psal. 81. 11} Wil is also aliena-
 d from God, and from his ^{* Prov. 1. 25} corre-
 o, counsel, of ^{30.} hearing the same. ^{† 1. Sa. 28. 12.}
 l the other affectiōs in like man-
 r corrupted, by cruel ^{† Tit. 3. 3.} hatred one
 an other, even of own ^{† Prov. 19. 7} brethren;
 that which is ^{† Mic. 3. 2.} good, yea even of
 od himself: the love and delight
 ing set on ^{† 2. Chron. 19. 2.} vanitie & wickednes.
 ally the soule of synfull man, is
 ight vwith ^{† Rom. 1. 29} al vnrighteousnes
 kednes, maliciousnes, vvrath,
 vie, debate, covetousnes, inordi-
 te lusts, ambitio, pride, vnmerci-
 nes, & deep hypocrisie, vwith al
 er vices: being ^{* Mat. 23. 44} empty & desti-
 e of every good grace & vertue;
 hath neyther ^{† Psal. 36. 11} feare of God, nor
 Luk. 18. 2.

reverence of man; yea, that there
is † no God, be al his cogitation

† Pſal. 10. 4

7. The body (which is the 'earthly
tabernacle and * sheath of the

12 Cor. 5. 1.

נְנִיחַ

soul,) & al the mēbers of the same

Dan. 7, 15.

are fit instruments to fulfill the

† Rom. 6, 13

thoughts of the mind; & * be give

19.

over in like wise to the service

uncleannes & iniquity. The evil

which lust hath conceived inwardly,

or by Satans help & these instru-

ments, brought forth and effected.

Herevpon dooth man cōmit al

† Pſal. 58. 2.

quity with gredines: his thands

† Prov. 1, 16

execute wickednes & crueltie; his feet

run to evil, and make hast to shed

* 3 Pet. 2, 14

blood; his * eyes are full of adultery

and cannot cease to syn, defiled

† Prov. 6,

with * haughtines and mocking

17. & 30, 17

with † murder and * maliciousnes

† Pſal. 10, 8.

his throat * is an open sepulchre

† Mat. 20, 15

the venom of aspes is vnder his lip

* Rom. 3, 13.

his mouth, full of cursing and

† Lam. 3, 6, 8.

bitternes; his tongue, an * unruly

ful of deadly poiso, a world of wickednes, defiling the whole body, & setting on fyre the wheel or course of nature, being it selfe set on tyre of hel, wherwith he curseth men & blasphemeth God. His cake he ^{Lev. 24. 9} decketh & clotheth with pride; his belly he pampereth & filleth with excessse, for it is his ^{†Phil. 3. 4} God; he is powdered out into all lasciviousnes. Neither is ther any vncleannes, fornication, vnnatural filthines or beastlines, wherwith he abuseth not his own body: no trecherie, theft, murder, witchcraft, worship of idols, yea even of ^{†Rev. 9. 20.} Divils, which he com- ^{21. Psa. 106} mitteth not. And these things he ^{37. 38.} doth with an high had & obstinate hart, til he become most ^{†Job. 15. 16.} abominable & filthy, drinking iniquitie as water; making it ^{†Pro. 10. 23} a pastime to doe ^{†Psal. 36. 4.} wickedly, † refusing not any evil; but for to glutt himselfe vwith his lothsom delites, addeth syn vn-

Deut. 29.

19.

*Eph. 4. 19.

*Rom. 2. 5.

*Job. 21. 14

15.

*Job. 21. 14

*Job. 21. 14

*Job. 21. 14

*Job. 21. 14

*Ezek. 18. 3

Gen. 3. 5.

*Ioh. 6. 70.

*Ioh. 8. 44.

*Isa. 1. 13.

14.

to syn, & drunkennes vnto thine
 groweth* past feeling, and after his
 hardnes & hart which cannot repen-
 heapeth vp wrath against the day
 of wrath, and of the revelation of
 the just judgement of God, vnto
 vvhom he hath sayd † depart from
 me, for I desire not the knowledg
 of thy wayes; vwho is the Almighty
 that I should serue him, and vvh
 profit should I haue, if I should
 pray vnto him?
 8. So men that vwould themselves
 be! Gods, are fallen to such impiety
 that they are not far from the loth-
 som nature of diuils; vvhich our Sa-
 viour signified; vwhen he caled Iu-
 das* a *Diuil*; & the Iewes, the *Di-*
uils children. And now God abhor-
 reth al vvretched mans vvorks, &
 even his most * religious actions,
 vvhich his troubled, ignorant & hy-
 poctritical conscience, causeth him to
 perform. The Lord regardeth ney
 the

her† him nor his offering; his sacri-
fice is [†] an abomination, his pray-
er is ^{*} turned to syn, al his worship
is [†] vayne, his works of mercy ^{*} vn-
profitable, and [†] nothing is pure
vnto him, his labour [†] & his reue-
nues are vnto syn, he himself lieth
dead in syns, & the ^{*} fowl of God
doth hate him. Therefore ^{*} his eyes
shal fayle, his refuge shal perish, &
his hope be exspiration of fowl: for
he toffreth the sacrifice of fools,
and knoweth not that he doth evil;
he is [†] reprobate concerning faith,
abominable ^{*} and vnto every good
work reprobate.

9. The reward of syn vnto man,
from the iust hand of God, is fear-
ful [†] vengeance [†] curse and ^{*} death,
begun in this world, to be fulfilled
in the next, His vengeance and
curse God inflicteth, sometime by
his own powerful hand, vpon the
bodies and fowls of sinners; some-

† Gen. 4. 5.
† Pro. 21. 27
* Ps. 109. 7.
† Mat. 15. 9.
† Mat. 6. 1. 2
† Tit. 1. 15.
† Pro. 10. 16.
† Eph. 2. 1.
* Ps. 11. 5.
† Job. 31. 20.
† Eccl. 4. 17
† Tim. 3. 8.
† Tit. 1. 16.
† Deu. 32. 35
† Pro. 3. 23.
† Rom. 6. 23

time he useth his creatures to torment thē; yea often he vexeth one man by an other, & even by himself. For man in himself hath confusion, & is † ashamed of his own body and members; his reason, will & affections, are often at warre one with another: & his concupiscences † fight vvithin him: rankerous envie † fretteth & consumeth him; carking covetousnes * pierceth him through vvith many sorowes; his own inordinate lusts doe vex † and make him sick and lean; generally his vvhole life he leadeth in vanitie † and vexation of spirit; all his dayes are sorrowes, and his travail grief; his hart taketh not rest in the night; for he is like † the raging sea that cānot rest, whose waters cast up mire & dirt; ther is no peace unto him. Again he is often troubled in mind for his misdeeds; guiltie feares doe torment him.

consci

† Gen. 3, 7,
10.

† Lam. 4, 1.
† Pl. 113, 10

* 1. Tim. 6,
10.

† 1. Sam. 13
2, 4.

† Eccl. 2, 17,
23.

† Is. 57, 20,
31.

conscience, and he is *condemned ^{† 1 Ioh. 1. 10}
 of his owne hart; *dispayring of al ^{† Gen. 4. 13}
 help & mercy at Gods hand: wher
 vpon men dread oft tymes † wher ^{† Psal. 13. 5.}
 no dread is, and the sound of a leas ^{† Lev. 26. 36}
 shaken, doth chase them away, ^{Deut. 28. 65}
 they flee as from a sword and fall,
 no man pursuing them, a sound of ^{† Iob. 15. 21}
 fear is in their ears, that in their ^{22.}
 prosperitie the destroyer shal come
 vpon them, neyther beleewe they
 to returne out of darknes. So that
 in this miserie, lothing longer life;
 some lay violent hands * on their ^{† 1 Sam. 17.}
 own bodies, and murder them- ^{23. Act. 1.}
 selves. And man to man, doth all ^{18.}
 manner mischief and outrage, that
 they are as beasts vnto themselves ^{† Eccles. 3.}
 by reproching, blaspheming, rob- ^{18. Iob. 24.}
 bing, defying, captiving and mur- ^{5. 7. 9. 14.}
 dering one an other both secretly ^{15. 21. 23.}
 and openly, not sparing their owne
 brethren, vvives, children, or dea-
 rest freinds, in their savage vvrath,
 hatred

hated and crueltye. The Lord
 moreover afflicteth their bodies
 with *many greivous and noyſom
 ſickneſſes; their bowels are inwardly
 tormented with payns; their joynts
 and lims with aches; filthy lepro-
 ſies, ſores and botches, do vex and
 deform them; burning & peſtilent
 fevers, do afflict & conſume them:
 neyther is ther any part or mem-
 ber from the crown of the head to
 the ſole of the foot, which is not
 ſmitten & wounded; even the mind
 and vnderſtanding, with phrenſie
 and *madnes; and the bodies ſome
 time devoured with lice and † ver-
 min, whiles they are yet alive.

*Dan. 4. 13.
 29, 30, 31.
 † Act. 12. 23

*Lev. 26. 19
 † Pf. 18. 12.
 Exod 9. 23.
 34.

10. The creatures all, are execution-
 oners of Gods juſt iudgments vpon
 wicked men. The heavens ſome
 tyme with-hold their dewes and
 rayn, and become like *braſſe: ſome
 time they ſend down ſtormie tem-
 peſts *vvith hay ſtones and fyre and
 other

other evil influences, to destroy the earth, the inhabitants & fruits thereof. The Sun smiteth them by day, the moon by night; the * stars from their bulwarks fight against them.

1st Psal. 131. 8.
* Iudg. 4. 10.

The earth eyther * yieldeth not her fruit, but is like yron; or bringeth forth thorns and thistles and venemous weeds: yea sometimes tope-
neth her mouth, and swalloweth men vp alive. Hunger and famine do afflict them, that for want of food, they are enforced to eat the flesh of their ¹own children. The wild beasts * prey vpon & devour them; even the smallest and vilest creatures, * as frogs, flies, lice & the like; are ministers of wrath and vengeance vpon the disobedient.

† Gen. 4. 12
& 3. 18.

† Num. 16. 32.

† Deut. 28. 53. 57.

† 2 Kin. 17. 24.

Exod. 8. 6. 17. 24.

The fyre breaketh out & burneth them with their substance; the water overfloweth & drowneth the.

The * Angels of the Lord, do pursue, scatter and destroy them. And

† Psal. 35. 8.
6. 2 Kin. 19.

the 35.

the Divils vnto whome wretched
 men yield homage & obedience
 do tyrannize over their † goods
 their bodies and their sowls; † tor-
 ring and tormenting them, casting
 them into fyre & into water; † de-
 priving them of reason sense and
 speach: having them also in horri-
 ble bondage vnder syn, † working
 effectually in them, and holding
 them as in a snare † vnto their owne
 wil. So that the benefits of God
 towards them, vicked men doe ab-
 use to further † licenciousnes and
 presumption; by his punishments
 also they are not bettred, but in-
 crease impiety as it is writtē *No
 blasphemed the name of God, which
 hath power over these plagues, and they
 repented not to give him glorie: † they
 blasphemed the God of heaven for their
 payns and for their sores, and repented
 not of their works.*

11. Therefore after a few evil dayes

on earth, which also for his sinns
 is shortened, the man being broken,
 decayed and vvorn out vvith mis-
 eries, is caused at last to goe to *the
 King of feares; death seazeth vpon
 him, and separateth the soul from
 the body; neyther can *any man re-
 deem his brother, or giv his ransom
 to God, that he may live stil for e-
 ver, and not see the grave: but ter-
 rours take him avway as vvaters, a
 deepst stealeth him avway by night;
 God casteth vpō him (his plagues,)
 and spareth not, though he vvould
 sayn flee out of his hād; as a vvhir-
 ling wind thar passeth, so is the vvicked
 no more. For *his spirit departeth,
 he returneth to his earth, then his
 thoughts perissh, his *form & bewty
 consumeth; & as he himself, so his
 Name also shal rot. His soul being
 fetcht avway from the body,
 vvherin it lived and joyed but t̃ a
 litle vvhile in the momentany plea-
 sures

†Pro. 10. 27

†Job. 18.

14.

†Ps. 49. 7. 9

†Job. 37. 20

22.

†Pro. 10. 25

*Ps. 146. 4.

†Ps. 49. 14.

†Pro. 10. 7.

†Luk. 12. 10

†Job. 30. 5.

†1 Pet. 3. 19 sures of sin, is brought to the pri-
 †1 Pet. 3. 19 so of hel; wher al dāned ghosts fear-
 fully expect their final doō, at the
 great day of God; when the sowls
 being again ioyned with their car-
 1 Act. 24. 15 kesses which the Lord wil rayse
 out of the dust; the seas and death
 * Rev. 20. 13 and hel * having delivered vp the
 dead which were in them, they
 shalbe iudged every mā according
 †1 Cor. 5. to their works * done in the body,
 the † books shalbe opened, and all
 † Rev. 20. 12 things brought to light that were
 11 Cor. 4. 5 hid in darknes, the counsels of the
 * Job. 40. 27 harts, made manifest; the * heavens
 shal declare mans wickeōnes, and
 the earth shal rise vp against him;
 † Jude. v. 15 account shalbe given of * every e-
 Mat. 12. 36 vil work and idle word, and God
 † Rom. 2. 8 wil render to these sinners † indig-
 nation and wrath; they shalbe
 † Mat. 13 cast into the fyrie lake prepared for the
 39. & 41. & 42. & 43. & 44. & 45. & 46.
 Diuil and his Angels, & vvith them
 be tormented in those eternal
 flames

ames; being for ever separated
 from the " presence of the Lord, ^{"2Thes.1.9}
 and from the glorie of his povver,
 from his comfort life and light:&
 Death shall † feed upon them, the ^{†Ps.49.14.}
 fyre ' that is not blowven shall de- ^{†Job.20.36}
 vour them. Then shalbe * vweep- ^{*Mat.8.12,}
 ing and vwayling and gnashing of
 teeth, vvith too late repentance
 and fruitlesse lamentation, in that ^{†Rev.20.}
 second death, and utter darknes, ^{24.}
 where the † vvorm shall not die, ^{†Isa.66.24.}
 nor the fyre be quenched for ever- ^{Mar.9.43.}
 more. This is the portion of the ^{44.}
 wicked from God; & the revvard
 of their synns, from the hand
 of the Most High.

The wicked is kept unto the day of
 destruction; they shalbe brought
 forth to the day of wrath.

Job. 21, 30.

C Of

OF mans redemption, and the
*renewing of his peace; by
 the grace of God in
 Iesus Christ.*

I. **G**Od, though he spared not
 the Angels vvhich synned
 of their ovvn accord, & ma-
 liciously drevv man into their con-
 demnatiō: yet shewed he favour
 Adam & his children, when it was
 neyther deserved nor asked. For
 them, he had † chosen to be his, be-
 fore the foundations of the vvorlde
 & † prepared for them a kingdome
 vvhich it vvas *his pleasure to give
 unto thē; therfore could he not be
 hindered, †no vvifdome nor under-
 standing, nor counsel could prevail
 against him, but “his ovvn coun-
 sel did stād for ever, & the thought
 of his hart, throughout all ages;
 also is †greater then all, and none
 able to take his sheep out of his
 hand.

†Eph. 1, 4.

†Mat. 25, 34

†Luk. 12, 32

†Prov. 21,

30.

†Ps. 33, 11.

†Joh. 10, 29

and; therefore he said vnto them;
 when they were polluted in their ^{Ezek. 16, 6}
 vvn blood, ye shal live; even when
 they vver in their blood, he said vn-
 to them, ye shal live; I vvil*redeem ^{Hos. 13, 14}
 them from the povver of the grave,
 vvil deliver them from death.
 Yet because as his mercy should
 be magnified; his justice also was to
 be satisfied, and death inflicted for
 the transgression of his lavv; & now
 mans miserie & weaknes was such,
 to endure death he might, but over-
 come it he † could not, nor † deliver ^{†Iob. 14, 10}
 his sowl frō the hand of the grave: ^{12.}
 therefore had God of his rich grace ^{†Ps. 89, 48.}
 and incomprehensible love, ordey-
 ned his'onely begotten Son, which ^{†Ioh. 1. 14, 1}
 was in his bosome, "one vvith ^{18.}
 himselfe, and in glorie vvith him* ^{†Ioh. 10, 30}
 before the world was; by whom*all ^{†Ioh. 17, 5.}
 things vvcre created in heaven and ^{†Col. 1, 16,}
 earth, things visible & invisible, ^{17.}
 and in whom all things consist; even

“1. Pet. 1.

20.

† Mat. 1. 21.

1. 1. Thes. 1.

10.

* Phil. 2. 6.

† 1. Ioh. 5.

20.

“1. Tim. 6.

16.

1 Heb. 2. 9.

† Ioh. 1. 14.

1 Gal. 4. 4.

* Act. 13. 23

† Phil. 1. 7.

2 Heb. 2. 14

this his ovvn dear son had the
ther ordeyned “before the founda-
tion of the vworld, that he should
† save his people frō their syns, & deli-
ver them frō the vvrath to come.

3. And forasmuch as being in the
* form of God, and * very God him-
self, (vwho liveth and is blessed for-
ever) he could not in that nature

glory (vwherein “onely is immorta-
tic,) partake vvith mans vvretche-
nes, or tast of his death, vvwhich

by Gods grace ‘he vvas to tast
all men: therefore vvas it also orde-
ned, that the † Word should
made flesh, even the Son of God
vvhen hee came into the vworld

should be made of a ‘ vvoman, &
of the * seed of earthly man accor-
ding to the flesh; y^e he should take
on him the form * of a servant, &
be found in shape as a man, par-
ker “vvith his children of flesh &
blood, that he might suffer for the

ake, be touched vvith the feeling
of their infirmities "& in all things
empted in like sort, yet vvithout
& d. yn.

"Heb. 4.
15.

4. This incarnation of the Lord
wherby he should become our "*Emmanuel*, that is, God vvith us; was
not to be mans vvork, or brought
to passe by carnal generatiō, but by
the tholy Ghost, & povver of the
mosthigh, overshadowing a virgin,
wherby she should 'cōceive in her
womb, and bear a *holy thing that
should be caled the *Sō of God*. Who
for the fulnes of the grace of the
Godhed, vvich vvas to * dvvel in
him bodily, & the †spirit vvhervvith
he vvas to be anoynted; should be
named the *Messiah* & the *Christ*, that
the *Anoynted* of God: & for the
salvatiō of sinners, should be crow-
ned vvith the title of * *Iesus*, that is
the *Saviour* or *Deliverer*, at vvhose
name * every knee should bow,

"Mat. 1. 23

† Luk. 1. 35.

† vers. 31.

* vers. 35.

† Col. 2. 9.

† Luk. 4. 18.

† Joh. 1. 21.

* Mat. 1. 22.

† Phil. 2. 10

11.

both of things in heaven & things
in earth, & things under the earth
and every tongue confesse that Je-
sus Christ is *the Lord*, vnto the glo-
ry of God the Father; who gave
him to be *his* salvation to the end
of the earth.

† Heb. 1. 3. 5. For by this his Son, the *brigh-*
† 2 Cor. 5. 19 nes of his glory, God vould *reco-*
cile the vworld to himself, not im-
† Eph. 1. 7. puting but freely *forgiving* the
* Col. 1. 15. synns vnto them; & by this *image*
of his ovne invisable majestie
† Col. 3. 10 vould *renew* the heavenly image
in man, vvhich novv vvas defaced
* Ezek. 36. giving him *a new hart and a new*
26. spirit, even putting *his own* spirit
† ver. 27. vwithin him, & making him a *new*
† 2 Cor. 5. 17 creature. For wheras the first Adam
* Gen. 2. 7. vvas made but a *living soul*, and
† Rom. 5. 12 having lost his life by syn, coulde
14. not recover the same againe, but
* 2 Cor. 5. 17 death *reigned* over al: this second
† 1 Cor. 15. Adam vvhich vvas a *live-making*
45. spirit

spirit, should " quicken them that
 wer dead in trespasses and syns, & " Ephes. 2. 5
 by his † voyce should rayse them † Ioh. 5. 29.
 vp, and give them life eternal; that
 so the dead men " might live againe, " Isa. 26. 19.
 and they awake and sing, that dwell
 in dust.

6. The way to work out this wō-
 drous grace for mens redemption,
 was appointed to be by great af-
 flictions through vvhich the " Prince " Heb. 2. 10
 of their salvation was to be conse-
 crate, that many children might be
 brought vnto glory. For this Son
 of God, the Lord and heyr of all
 things, was to tempty himselte, and † Phil. 2. 7.
 take on him the form of a servant,
 to become lesser then the † Angels † Heb. 2. 7. 9
 yea more deformed ' then the sons ' Isa. 52. 14.
 of Adam, even a * worme & not a
 man, the shame of men and con-
 tempt of the people, that when we
 should see him, † he should have † Isa. 53. 2.
 neyther forme nor bewtie that we
 C 4 should

should desire him : though yet in
 "Ps. 45. 2. himself, he vvas much "fayrer then
 the sons of Adam, al his parts and
 features and countenance so excel-
 ‡ Song. 5. 16. lent, as he vvas*vvholly delectable.
 7. So vvhen the first begotten of
 the Father vvas brought into the
 † Heb. 1. 6. vvorld, though † al the Angels of
 † Mat. 8. 27. God did vvorship him, the † vvinds
 * Mat. 17. 27. and seas obeyed him, the Fish*pay-
 "Mark. 1. 23. ed his tribute, the " wild beasts
 lived at peace vvith him, and the ve-
 † Luk. 8. 28. ry† Divils confessed him, and vvere
 afraid : yet vvretched man vvould
 not acknowvledge him, his † ovvn
 † Joh. 1. 11. received him not, he vvas † a stran-
 † Ps. 69. 8. ger to his brethren, an aliant to his
 * Isa. 53. 3. Mothers sons, * despised he vvas &
 vve esteemed him not. Yea God
 himself vvould† break him & make
 † vers. 10, him subject to infirmities, & lay vpo
 " vers. 6. him the " iniquity of vs al; for vve
 † Isa. 43. 24. † made him to serv for our syns, vve
 wearied him with our iniquities; so

that

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that innumerable troubles cōpassed
 him about, & our syns which now
 were*his, took such hold upō him, *Ps. 40. 12.
 that he was not able to look up; for
 which a cup vvas†given him of the †Ioh. 18, 11
 Father to drink, ful of †sorow, fear, †Mat. 26, 37
 heaviness, & agonie, that made his 38, Mar. 14.
 soul heavy even unto the death, & 33.
 he prayed his Father; that¹ if it had †Mat. 26, 39
 been possible, it might have passed
 frō him; offering up his prayers with
 strong crying & teares, and sweat *Heb. 5, 7.
 like droppes of blood trickling †Luk. 22,
 down to the ground, the shadow 44.
 of death² being upō his eyes. But
 because it could not be but he must
 drink (fortherfore†came he to that †Ioh. 12, 27
 howr,) & the Lord God had³ open- †Isa. 50, 5.
 ed his ear that he was not rebelli-
 ous, neyther turned back: he *Ps. 40. 7, 8.
 willingly gave up his body for a sacri-
 fice, & bare the vvrath of God due
 for our trespasses, he vvhich knew
 no synne⁴ vvas made sinne for us; †2. Cor. 5,
 21.

and¹ powred out his soule vnto death,

8. Then came Satan the Prince of this world to see if he could haue conquered him, but he² had nothing in him: yea his own time was now come, know was he to be called out, & Christ being lifted vp from the earth, would draw all men to himself. The Serpent beset him with³ the snares of death, and with floods of Belial to make him afraid, but he sayd vnto death **I wil be thy death*, and vnto the grave, *I will be thy destruction*; so he spoyled⁴ the Principalities and powvers of this kingdom of darknes, made a shew of them openly, triumphed over them in the same crosse, & destroyed⁵ through death him that had the powver of death, that is the Diuill.

9. They for whom he suffered all these things regarded not the rock of their

of their salvation, but "judged him "Isa. 53. 4.
 as plagued and smitten of God &
 humbled. He^t trode the wine- [†]Isa. 63. 3.
 presse alone, and of all the people
 there was none with him, his^{*} own ^{*Mat. 26. 56}
 disciples had all forsaken him and
 fled, that he by [†]himself might [†]Heb. 1. 3.
 purge our sins. He looked^t for some [†]Pf. 69. 10.
 to have pitie on him, but there was
 none; for comforters, but none he
 found; there was ^{*} not any that
 would know him, al^t refuge fayled ^{*Pf. 143. 4.}
 him, none cared for his sowl. His
 own people ^{*} betrayed him, and [†]Act. 3. 13.
 denied in the presence of Pilat,
 when he had judged him to be de-
 livered; they "denyed the holy "verf. 14.
 one and the just, and desired a
 murtherer to be given them. Then
 was the Lord of glorie misused, &
 suffred much speaking against of
 sinners, they 'opened vpon him the [†]Pf. 109. 2.
 mouth of deceyt, and compassed ^{3. 5.}
 him about with words of hatred,
 they

Chap. 3.

they rewarded him evil for good,
and hatred for his friendship; they
*spate on his face & buffeted him;
*Mat. 26. 67. they crowned him with * thornes
†Ioh. 19. 1. and scourged him; he became a
2. "proch vnto them, they that looked
*Psa. 109. vpon him shaked their heads, yea
25. rebuke † did break his hart, and he
†Psa. 69. 20. was ful of heavines, for †doggs did
†Pl. 22. 16. compasse him about, the assemblie
of the wicked inclosed him, they
perced his hands and his feet, and
*Ioh. 19. 34 gored *his side; they *slew and han-
†Act. 5. 30. ged him on a tree, so was he made
"Gal. 3. 13. a "curse for vs, for the †curse of God
†Deu. 21. 23 was on him that was hanged.

10. But in his trouble he caled vp-
on the Lord & cried vnto his "God,
"Psa. 22. 1. why hast thou forsaken me? thou
& 142. 5. art my hope my portion in the land
of the living. † Deliver me out of the
†Pl. 69. 14. mire that I sink not, let me be deli-
25. vered frō them that hate me, & out
of the deep waters, let not the wa-
ter flood

flood drown me, and let not the pit
 shut her mouth vpon me; "deliver
 my sowl fro the sword, my desolate
 sowl from the hand of the *Deg.* In
 the end, he commended his spirit †Luk. 23.
 into the hands of his Father, †con- 46.
 firmed the Testamēt by his death, †Heb. 9. 17.
 and vnto the dust of death he was
 brought, his grave was with the
 wicked. †Psal. 22. 15
 †Isa. 53. 9

11. But the sorowes of death were
 soon losed, because it was vnpos- †Act. 2. 24.
 sible that the Lord of life should be †Act. 3. 15.
 holdē of it: for as he had power to
 lay down his life, so had he power
 to take it it again, this command- †Ioh. 10. 18
 mēt he had receiued of his Father,
 who "shewed him also the path of
 life, and brought againe from the †Psal. 16. 11.
 dead, this great Shepheard of the †Heb. 13.
 sheep. Wherefore the third day he 20.
 rose vp alive, he rose vp, and his
 enemies were scattred & they that
 hated him fled from before him, &

now

novv behold ' he is alive for ever
 more, Amen: and hath the keyes of
 hell and of death; death hath " no
 more dominion over him, for * it is
 ſvvalloved up in victorie.

12. Thus Gods hand vvas † vvith
 the man of his right hand, vvith the
 ſon of man vvhom he made ſtrong
 for himſelf; the Lord ' heard him
 in the day of trouble, and ſent him
 help from his Sanctuarie, remem-
 bred all his oblations and turned
 his burnt-offring into aſhes, gave
 him according to his hart, and ful-
 filled al his counſel, * that we might
 rejoyce in his ſalvation, and ſet up
 banners in the name of our God,
 vvhen the Lord had performed all
 his petitions. For he having thus
 through the eternall ſpirit * offered
 himſelf vvithout ſpot unto God,
 † obteyned † eternal redemption;
 and having drunk of the brook in
 the vvay, he ' theretore liſted up

the

the head. He ascended up on high
 with triumph, leading * captivitie †Ps. 68. 18.
 captive, and approached unto the †Da. 7. 13.
 Ancient of dayes, vvho^t set him at †Eph. 1. 10.
 his right hand in the heavenly pla-^{21.}
 ces, far above all principality and
 power, & might, & domination, &
 every name that is named, not in
 this vvorld onely, but also in that
 which is to come, & made althings
 subject under his feet; * gave him †Dan. 7. 14.
 dominiõ & honour & a kingdome,
 that all peoples nations & langua-
 ges should serve him, his dominiõ
 is an everlasting dominion vvhich
 shall never be taken avvay, and his
 kingdome shall never be corrupted,
 and this is the name vvherby vvee
 must call him, * *Iehovah our iustice.* †Ier. 23. 6.

13. And novv the gates of the hea-
 venly Paradise vvvere opened to the †Luk. 23. 43
 sonns of Adam, & the tree of Life,
 better then that from vvhich the
 Cherubims 'svvord had kept man, †Gen. 3. 24.
 vvvas

Rev. 2. 7. vvas given him by Christ to eat of
 & live for ever. Nowv felt men the
 effect of that heavenly oracle that
 †Ioh. 11. came out of Caiaphas mouth, *It
 30. *is expediet for vs that one man die for*
the people, and the whole nation perish
not: for loe the wrath of God kind-
led for mans syn, was appeased by
 †1Tim. 2. 5. the death of this † man Christ Iesus
 6. who gave himself a ransom for all
 1Pet. 3. 24 men, and 'bare our syns in his bo-
 dy on the tree, being the * suretie of
 *Heb. 7. 22. the Testament. It pleased the Fa-
 †Isa. 9. 6. ther by him, the * Prince of peace,
 †Col. 1. 20. to † reconcile all things to himself,
 & to set at peace through the blood
 of his crosse, both the thinges in
 earth and the thinges in heaven. For
 †2Pet. 1. 17 it was his beloved son in † whom
 he was wel pleased, his chosen one
 †Isa. 42. 1. 'in whom his soul delighted, that
 Ephes. 5. 2 had given himself to be an offering
 and a sacrifice of a sweet smelling
 favour to God, vwho smelled hereat
 favour

vour of rest, sweeter then that in
 Noahs sacrifice, which caused him † Gen. 8, 21.
 to say in his hart, that he would
 curse the ground no more for mans
 curse though the imaginatiō of mān
 had been evil frō his youth: for now
 there shall be no more curse, but the † Rev. 22, 3.
 throne of God & of the Lamb (that Zach. 14.
 was slayn) shall be in the citie, he 11.
 will be merciful unto his land, unto † Deut. 32,
 his people. The Angels saw this, & 43.
 were glad for our salvatiō, they sung
 our Saviours birth, *† Glorie to God*
the highest (heavens) and upon earth † Luk. 2, 13
peace, towards men good will. And 14.
 when he was glorified, the thov-
 sand and thovsand of them praysed
 him saying, † worthy is the Lamb † Rev. 5, 11,
 that was killed, to receive power & 12.
 riches and wisdom, and strength,
 and honour, and glorie and prayse.
 The heavens' rejoyced for that the † Isa. 44, 23.
 Lord had done, the lower parts of
 the earth shovvted, the mountayns
 burst forth

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into

*Rev. 5. 13.

into prayſes, for that the Lord ha
redeemed Iacob, & would be gl
rified in Iſrael, and * al creatures
heaven & in earth, vnder the earth
and in the ſea, & al that are in them
gave praife & honour and glorie
power, vnto him that ſitteth vpon
the throne, and vnto the Lamb
evermore. Amen.

†1Cor. 2. 7

14. This grace vvas the *Wiſdo
of God in a myſterie, the hidde
vviſdome vvhich God had for

†Iob. 28. 21

determined before the vworld vvas
our glorie; but it vvas hid from the
eyes of al the living, & hid from the

11Cor. 2. 8.

9.

fouls of the heaue; none of the Pri
ces of this vworld knew it, none
had ſeen it, nor ear heard it, neither

*Iob. 28. 23

†Ephes. 3. 9

came it into mans hart: onely * God
vnderſtood the Way therof, & from
the beginning of the vworld it vvas
kept ſecret and hid in him, and

†Mat. 11. 25

the hideth it from the wiſe and men
of vnderſtanding, neyther can the

nature

atural perceiue it vntil he revele it ^{11 Cor. 2.}
 to them by his spirit, vvhich spi ^{14.}
 mercheth all things even the deep ^{11 Cor. 2. 10}
 ings of God, and by it vve know ^{1 vers. 12.}
 e things that are given to vs of
 od.

. And now * he hath opened ^{* Eph. 1. 9.}
 to vs the myserie of his wil, ac-
 rding to his good pleasure which
 had purposed in Christ; he hath
 elaymed vnto the ends of the ^{11 Isa. 62. 11.}
 world, that the Saviour of the
 ughter Sion is come, his wages
 th him, & his work before him;
 at we might cleerly see the "fel-
 wship of the mystery, & might be ^{" Eph. 3. 9.}
 le to cōprehend vvith al Saints, ^{1 vers. 18. 19}
 hat is the bredth and length and
 pth and height, & to know the
 ve of Christ vvhich passeth know-
 lee, and might be filled vvith
 fulnes of God; vvho hath given
 bewty for ashes, the oyl of joy ^{11 Isa. 61. 3.}
 mourning, the garment of glad-

- nes for the spirit of heaviness, be-
 cause our [†]wartare is accomplished
 and our iniquitie is pardoned. For
 while we were "yet sinners, Christ
 died for vs; and vwhen we were
 enemies, we were reconciled
 to God by his death, and now shall
 we be saved by his life; for the [†]chast-
 timent of our peace was vpon him
 and with his stripes we are healed.
 he hath [†]washed vs from our syn-
 in his blood, and ^{*}purged our con-
 science from dead vworks, to shew
 the living God; and is gone vp
 to very heaven ^{*}to appear now
 the sight of God for vs, and then
 to "prepare vs a place, that where
 he is we may be also. From when
 he vwill shortly shew himself [†]with
 his mightie Angels, to be [†]glori-
 ed in his Saints, and made mar-
 velous in them that beleev; who
 that they have drunk of his cup,
 been ^{*}baptised into his death

uriall, and walked vvith him in
 evvnes of life in this vale of tears,
 and † fulfilled the rest of his afflicti- † Col. 1. 24.
 ons in their flesh, shall haue their
 vile bodies changed & fashioned
 ke to his glorious bodie, the † dead
 eing rayled up incorruptible, and † 1. Cor. 15.
 uch as † live & remain, being chan- 52.
 ed and caught up vvith them also † 1. Thes. 4.
 n the clowdes to meet the Lord 17.
 n the ayre, and so shall they ever
 e vvith the Lord, their † faces shy- † Mat. 13, 43
 ing as the Sun, in the kingdome
 of their Father.

16. Although this mysterie of
 Christ, † vvvas not opened unto the † Eph. 3, 4, 5
 onnes of men in other ages, as it
 vvvas at last revealed unto his holy
 Apostles and Prophets by the spi-
 rit: yet vvvas the effect and summe
 hereof made knowven to all the Pa-
 triarchs from the beginning. For
 Iesus Christ vvvas † yesterday, is to † Heb. 13. 8
 day, and the same for ever, & Abra-
 D 3

† Iohn. 8. 56

† Heb. 11. 4

ham † saw his day and vvas glad
 Abel also by faith in him obteyned
 testimonie that he was righteous
 vvhich faith he learned of his father
 Adam; who heard of God the riches
 of this grace freely preached in
 paradise, before the sentence of
 exile and death vvas pronounced
 vpon him; namely that *the woman*
 * Gen. 3. 15. * *seed should crush the Serpents head*
 vvhich also was shewed the way to
 by death and sacrifice, a shadow
 † Gen. 4. 4. vvhich he saw in the Lambs
 slayn and sacrificed in the service of
 the Lord. The great afflictions of
 Christ and of his people, vver fore
 told in the Serpents *crushing of his*
heel, and the *enmitie between the*
womans seed & that Serpents; foreshew
 † ver. 8. ed also in the † murder of Abel the
 just, by Cain his vicked brother.
 † Act. 10. To Christ gave † all the Prophetes
 43. & 28. 23 vvitnes, that through his name
 that beleevd in him, should be

eive remission of syns: and the ^{*A&. 16. 7.}
 twelve tribes instantly serving
 God night and day, hoped to come
 into this promise. So in this hope
 and expectation of redemption,
 by the Son of God, the Fathers re-
 sed, and comforted their fainting
 soules by faith, the [†]evidence of [†]Heb. 11. 1
 things not seene: by vvhich faith
 they saue the promises a farr off, [“] ^{vers. 13.}
 were persvaded, saluted them, and
 confessed that they vv ere strangers
 and pilgroms vpon the earth, and so
 died, having [†]through their faith [†]vers. 39-40
 obteyned testimony, but received
 not the promise; God providing a
 better thing for vs, that they vvith-
 out vs, should not be made perfect;
 but in patient hope passe out
 their dayes on earth; and after death
 vvvayt all the dayes of their appoyn- [†]Iob. 14. 74
 ted time, til their changing shall
 come, and then ^{*}stand vp in their ^{*Dan. 12. 13}
 lot, (with vs and all Saincts,) at the

end of the dayes.

17. But al this grace, and riches
of the glorious mysterie now ma-
nifested to the Sainets, " which is
Christ in vs the hope of glory; God
did not communicate with al men,
neither yet doeth: save with some
few chosen in Christ before the
foundation of the world. Which
little flock have their election, *not
by works, but by him that calleth,
according to the † good pleasure
of his own wil: who without any
vnrighteousnes hath mercy on
whom he wil, and whom he wil
he hardneth; having made † as the
clay-potter of one lump, some
men vessels of mercie prepared vn-
to glorie, & some vessels of wrath
prepared to destruction; which yet
notwithstanding have many fa-
vours and benefits from God to
drawv them to repentance out of
the snare of Satan, but all in vayne
for

*Col. 1. 27

†Mat. 20. 16

*Eph. 1. 4

*Rom. 9. 11

†Eph. 1. 5.

*Rom 9.
18.

†v. 21. 22.

23.

For they despise the grace proffered
 unto them, and run headlong into
 the condemnation, wherto they
 were * of old ordeyned; let mercy ^{Tude.v. 4.}
 be shewed them, yet^t wil they not ^{†Iſa. 26. 10}
 learn righteousness, in the land of
 equities they wil do wickedly, and
 wil not behold the majestie of the
 Lord.

18. And of these ther ar two sorts;
 Some that are called to the know-
 ledge of the truth, & hav^t receivd it ^{†Luk. 8. 13.}
 with joy; yet having no roots, be-
 lieve but for a while, and in time of
 tentatiō go away. Yea of these ther
 are, that have been oncelightned, ^{†Heb. 6. 4. 5}
 and have tasted of the heavenly gift, ^{6.}
 and been made partakers of the ho-
 ly Ghost, & hav tasted of the good
 word of God, and of the powers of
 the world to come: and yet not-
 withstanding fall away, and crucify
 againe to them selves the son of
 God, and make a mock of him; and

"Heb. 10. 29. "tread him vnder foot, and count
 the blood of the Testament an
 an vnholý thing, vvhherewith
 they vvere sanctified, and doe de-
 spite the spirit of grace. Such
 it is † impossible they should be re-
 †Heb. 6. 4. 5 newed again vnto repentance; ney-
 ther † remayneth any more sacrifice
 †Heb. 10. 26. 27. for their sinns, but a fearful looking
 for of iudgement and violent fyre
 vvhich shal devour them. And such,
 howsoever they were among the
 Saints, yet were they not of them,
 for* then they would have continu-
 ed vvith them; neyther wer they
 Christs sheep, for then he vwould
 *Ioh. 2. 19 have † given them eternal life, and
 †Ioh. 10. 27 28. they should never have perished,
 neyther should any have plucked
 thē out of his hand; he would have
 put his fear in their harts, that † they
 †Ier. 32. 40 should not have departed frō him;
 †Psal 37. 24 though they had fallen † they should
 not have been cast off, for the Lord
 vwould

would have put vnder his hand.

19. Other some ther are, not caled
to the faith, but *strangers from the *Eph. 2. 12.
covenants of promise, vvhom God
*suffereth to vvalke in their owne †Act. 14.
vwayes, † not shewing thē his word 16.
nor his statutes and judgments. †P. 2. 147.
Or if he cause his gospel to come 19. 20.
vnto them, yet will not they come †Ioh. 5. 40.
vnto him that they might have life;
they heare not his words *because *Ioh. 8. 47.
they are not of God; neyther be-
leeve, †because they are not Christs †Ioh. 10. 26
sheep; al the day long he stretcheth
forth his hand to an vnperswade- *Rom. 19.
able and gainesaying people. Yea 21.
beleeve they cannot, because † he †Ioh. 12. 39
hath blinded their eyes, and hard- 42.
ned their hart, that they should not
see vvith eyes, nor vnderstand vvith
hart, and be converted, and he to
heal them: the Lord^h hath cover- †Isa. 29. 10.
ed them vvith the spirit of slumber. Rom. 11. 8.

20. And these are for the most
part

*Luk. 10. 21 part the * wise and learned of the
 world from whom God hideth the
 secret of his Gospel, and vvorketh
 a marveilous vvork in this people,
 even a merveilous vvork and a won-
 der (as * sayth the Prophet) that
 the vvisdome of the vvise men pe-
 rish, for "the Lord knoweth that
 their thoughts be vayn. Therefore
 he †maketh their vv wisdom to perish,
 and casteth away the vvnderstand-
 ing of the prudent; he povveth
 †contempt vvpon princes, and cau-
 seth them to erre in desert places,
 out of the vvay, and maketh * the
 strength of the mighty vvweak, he
 †scattreth the proud in the ima-
 gination of their harts, and putteth
 down the mighty frō the thrones:
 the "wisdom of this vvorld maketh
 he foolishnes, and by the † foolish-
 nes of preaching saveth them that
 beleeve; which also are the 'foolish
 vvweak vile and despised things of
 the

the vworld, even things that are not; which yet he hath chosen to bring to naught the things that are: that †no flesh should rejoyce in his presence, but as it is vvritten, "he that rejoyceth, let him rejoyce in the Lord.

†vers. 29.

"vers. 31.

21. Thus Christ crucified † is to the Iewes a stumbling block, and to the Greeks, foolishnes; and onely to them vvhich are called, both of Iewes & Greeks, he is the power of God, & the vvisedom of God; in vvhom they triumph & say, Loe this is our God, vve vvayted for him, and he vvil save vs; this is the Lord vvho vve vvayted for, vve vvil joy and be glad in his salvation.

†1Cor. 1.

23.24.

IIsa. 25. 9.

22. And thus is there a distinction made of the sonnes of Adam, some left to perish in their syns, the children of vvyrath *as they vvwere by nature, vvho because they are not *borne againe, they cannot see the kingdom

*Eph. 2. 3.

†Ioh. 3. 3.

kingdom of God: other some are
 "Rev. 14. 3. "bought from the earth and born
 † 1 Pet. 1. 23 a new of immortall seed, and are
 † Ioh. 17. 16. not of this vworld, but have their
 * Phil. 3. 20. *conversation in heaven, & † power
 † Ioh. 1. 12. given them of Christ to be the
 13. sonns of God; vvhich are born not
 of blood, nor of the vvill of the
 flesh, nor of the vvill of man, but of
 God.

23. Between these two sorts of
 men is great difference; both in
 the affections of God, vvho
 "Rom. 9. loveth
 13. the one and hateth the other: and
 Psa. 146. 8. of Christ, † vvho prayeth for one &
 & 11. 5. not for another: and in their affec-
 † Ioh. 17. 9. tions againe towards God, and one
 towards another. For the Sainets
 † Psa. 18. 1. love the Lord, and have mutuall
 † Ioh. 4. 19. love among themselves; but the
 21. wicked *sowl abhorreth him; and
 * Zech. 11. 8 they hate † such as he hath chosen
 † Ioh. 15. 18 out of the vworld; and are hated
 19. again of
 " Psa. 139. them vvith perfect hatred.
 21. 22.

Thus

Thus is there warr & emnitiē^t be-
twixt the iust and the wicked, the
one of them being † an abomina-
tion to the other.

† Gen. 3. 15

† Pro. 29. 27

24. Hence is it, that the scripture
speaketh so much of the fellowship
and cōmunion of the Saints,
with God and among themselves;
and of their separation from the
Divil, and from his children the
wicked men evē in this life, whiles
yet they live together with them
in civil locietie, & breath one com-
mune aier: expecting with pati-
ence the full and finall separation,
which Christ and his Angels' will
make at the last and great day of
doom.

† Mat. 13. 39

40. 41. &c.

Of this holy cōmunion here
on earth, I purpose to intreat, as
God hath given me to discern by
his word. His gracious spirit breath
vpon my soul, and guyde my pen
to set down his truth.

CHAP.

*Who be the Saints of this
Communion.*

†1. Ioh. 1.
6. 7.

†Isa. 6. 19,
24. Ps. 71,
22. & 78,
41. & 89.
18.

†Rev. 15. 3.

THat vve may the better discern the Cōmuniō of Sainēts, wherof vve treat; let us first cōsider vwho the persons be, that have fellowship together. The Head and highest in this holy societie is the Lord our God; who is not onely Most holy in himself, but cōmunicateth his holines vwith us his creatures: and doth vouchsafe to have tellowsh. p with us even in this life & world, as it is writtē, *†If we say that we haue cōmuniō with him. & walk in darknes, we ly & do not the truth; but if we walk in the light as he is in the light; we haue cōmuniō one with another, (that is God wth us, & vve vwith him;) & the blood of Iesus Christ his son, clenseth vs from all syn.* For this caule he is often called in the scripture, the *“Saint* or *Holy-one* of Isiael; and the *†King* of the

of the Saints. This is to be vnder-
stood of al three persons in the vni-
tie of the Godhead; the Father, the
Son, & the Holy Spirit, of whom
it is vvrittē *He (is) holy Gods*; & accor-
dingly his people ar named, *the* peo-
ple of the Holy ones.*

The myf-
terie of the
Holy trini-
ty Iosh.

24 19.

*Dan. 8. 24.
in the He-
brue.

†Mar. 1. 24.

†Rev. 3. 7.

†Isa. 54. 5.

*Iuk. 4. 1.

†Mat. 3. 11

Act. 1. 5.

†Ps. 106. 16

†Exod. 28.

36.

*Heb. 2. 11.

2. Iesus Christ. as he is God mani-
fested in the flesh, is the † Saint of
God, the † Holy one and the True,
even the † holy one of Israel; being
himself ful of the * Holy Ghost, and
therwith † baptiseth his Church
wherof he is the mediator. And
was figured out by the High Priest
in the law, vvho in type of him was
also called the † Saint of the Lord,
and caried this vvriting graven in
gold vpon his forehead, *Holines to
Iehovah.* With this Iesus our rede-
mer, we that beleewe, have a very
neer cōmunion; according to that
which is vvritten, ** He that Sanctifieth*
(which is Christ) *and they that are*
E sanctified

sanctified (which are his people) all of one, for which cause he is not ashamed to call them brethren. And

†1Cor.1.9. *again, † God is faithful, by whom we are called unto the communion of his Son Iesus Christ our Lord.*

3. The elect and blessed Angels, are also † Saints; having sanctification by creation, continewed and confirmed vnto them for ever. These heavenly spirits have communion not onely with God, in whose presence they stand; but also with the children of God through faith, by which we are come vnto the
 *Heb.13.22 *great assemblie of the many thousands of them, have them for our
 †Ps. 34. 7. † guardians, and acknowledging
 & 1.11 12 themselves to be our
 *Rev.22.9. “ fellow servants.

4. All men and women, called to the faith of God, are † Saints by calling; being sanctified by Christ Iesus, and one with another are † holy
 †Deut. 33.
 3. 1Cor.1.2
 †Heb. 3. 1.

brethren. Of these some are *Saints ^{*Mat. 27. 51}
 departed this life, and sleeping in
 the Lord: other some are on earth,
 and whiles they here live (notwith-
 standing their many infirmities and
 afflictions) are *Saints of the most High*; ^{†Psa. 16. 3.}
holy nation. ^{Dan. 7. 18.}
 5. This happy societie, our fathers ^{21. 22. 25.}
 of old saw shadowed in the Taber- ^{Rom. 1. 7.}
 nacle, where God ^{†1 Pet. 2. 9.} dwelt among
 men. His own gracious presence ap- ^{†Psal. 78. 60}
 peared, when his *glorie filled the ^{*Exo. 40. 34}
 Tabernacle, & his voice was heard ^{†Lev. 1. 1.}
 of Moses ^{†Psal. 133. 8} out of the same; and
 the ^{†Exo. 25. 17} Ark of his strength, vvas a
 continuall signe of his residence
 and rest therein. His Sonne Christ was
 represented by the ^{*hilasterio.} Mercie-seat
 or Propitiatorie covering the Ark, ^{Rom. 3. 25.}
 in whom and by whom God is
 reconciled with his people, vwho
 therefore is called the * Propi- ^{†Num. 7. 8}
 ator or Reconciliation; from
 that, vvas the * voyce of God
 heard ^{9.}

heard speaking, even as by Christ
 "Heb. 1.2. "he speaketh to the end. The An-
 gels were figured in the Cheru-
 †Exod. 25. bims vpon the †mercie seat, and
 18. & 26.1. in the courtaines of the tent round
 &c. about, for so those blessed Spirits
 *Heb. 1.6. *minister vnto Christ, and to his
 14. Church, the heys of his salvation.
 The multitude of beleeuers were
 †Lev. 24.5. resembled in the † twelve cakes (ac-
 6. cording to the number of the
 twelve tribes of Israel,) set vpon
 the pure table before the Lord,
 "vers. 7. with "pure incense vpon them, to
 be for a remembrance and offering
 by fyre to the Lord, in sted of
 †1 Cor. 5.7 them. So we Christians are tw-
 a *ζυμοί* leuened cakes, standing before the
 Lord in his Church, and being in
 Christ a sweet odour unto him,
 †Rev. 21.3. who still hath his spirituall † Ta-
 bernacle with men, and dwelled
 with them.

*Holynes or Sanctitie what
it is.*

THe Scripture caletth that thing
or person holy, vvhich is se-
parated from profanenes and pol-
lution, and is addicted or appli-
ed to diuine vse or service of God.
Thus the Sabbath day vvas hal-
lowed, vvhén God had seruered it
from commune labour and hu-
mane employments, to be spent
in heavenly exercises and medita-
tions, vvherevpon it is named *†the*
holy Sabbath of rest to the Lord: The
like is to be minded for all [†]other
feast dayes appoynted of God for
holy convocations. The first born
of man and beast ^{*}vvere sanctifi-
ed to the Lord, by being exemp-
ted from mans vse; dedicated to
God, and imployed in his service.
Hence vvas it, that all strange or
vnclean persons vvere forbidden

[†]Exod. 35.2

& 16.23.

[†]Levit. 23.2

3.4, 21. 24.

27.35.36.37

^{*}Exod. 13.2

Deut. 15.19

Num. 3.13.

41. & 8.17.

18.

†Exod. 29.

53. Lev. 22.

3. 4. 5. 6. 9.

10.

“Exod. 19.

24. 15. 22.

to *eat, yea or to touch the holy things. And vwhen the Israelites vvere sanctified ceremonially, it vvas “by vvashing their garmets, absteyning from their vvives, thus preparing their bodies and minds to converse with God. And in the vvhole course of their life, this was their sanctification and signes thereof, to abstayn from all syn and vncleannes, as also from communion vvith the sinners and vnclean: and to give themselves to the service of God and keeping of his lawes.

2. This is to be seen in many particulars. As, the calling and separating of Israel, from other people, that they might be holy vnto God. The shadow hereof namely abstinence from eating vnclean meats (which figured “the refreyning from the fellowship of wicked men,) for a signe and testimony

†Lev. 20. 26

“Act. 10. 13

23. 17. 20.

23. &c.

mony

mony of their *sanctification and holines with the Lord. To Moloch they might not offer their childrē, for that was to *defile Gods sanctuary, and pollute his holy name; nor turne after sooth-sayers, for the same cause. All monuments of idolatrie they were to destroy, ¹because they were a holy people to the Lord their God. Idolatrous rites and customes, they were to refreyn,* for the same cause. Even their bodily excrements were to be covered, *that their host might be holy before the Lord. And being thus clensed from evill, they were willed to remember, and doo all his commandements, [†]and so be holy vnto their God.

*Lev. 22. 48
45. Exod. 22
31. Deut.
24. 21.
†Lev. 20.
3.

†vers. 6. 7.

Deut. 7. 5. 6

*Deut. 14. 2.
2.

†Deut. 23.
13. 14 .

†Num. 15.
40.

3. The new testament also teacheth this same, whiles it opposeth sanctitie vnto all manner offsyn and uncleannes; and exhorteth vs to *clense our selves from all filthi-

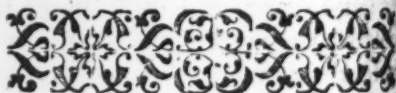
†1 Cor. 6. 9 .
10. 11.
1 Thes. 4. 7.
*2 Cor. 7. 1.

†1. Thes. 5.

23.

*Rom. 6. 19

nes of the flesh and spirit, and so growv up unto full holynes in the feare of God: that being sanctified † throughout, vve may by good vvorkes give all our members' servants unto righteousness in holines.



Chap. VI.

How holines is given unto God and Christ, & how unto creatures.

*Isa. 6. 3. Pf

99. 3. 5. 9.

Rev. 4. 8.

†1 Joh. 1. 5.

†Psal. 5. 4.

HOlynes is ascribed unto God in the vvord, both by * Angels & men, in two respects; 1. Because he in himself is sanctitie and puritie it self; and it is impossible that in him should be any evil, syn, or uncleannes. He † is light, and darknes in him there is not any; he † delighteth not vvickednes, neyther shal evil sojourn with him he

he cannot so much as be * tempted with evil; therefore is he sequestred from this synfull vworld, & heaven is the "habitation of his holynes. "Isa. 63. 15
 2. Againe because he is the onely authour and effecter of all holynes and sanctimonie in vvhomsoever; sanctifying us his people, and giuing his Sabbath for a' signe hereof; and * advancing vs hereby, above all nations vvhich he hath made; this being one of his principall * blessings. He giveth holines to al things about him, to the "heavens, and to earthly places vvhether hee vouchethsafe † to appear or remaine. So that * none is holy as Iehovah; he is a * holy God sanctified in justice, and let * all flesh blesse the name of his holynes for ever and aye.

†Isa. 1. 15

†Lev. 20. 8.

Ioh. 17. 17.

Iud. vers. 1.

†Ezek. 20.

12.

*Deut. 26.

18. 19.

†Deut. 28.

2. 9.

"Psal. 29. 6.

†Exod. 3. 5.

Psal. 48. 1.

Neh. 11. 1.

18. Rev. 21.

2.

11. Sam. 2. 2.

*Isa. 5. 16.

†Psal. 145. 21

2. Iesus Christ hath holynes in his divine nature, equall vvhith the Father and Holy Ghost: and in his

his manhood he vvas holy by
 *Zuk. 1. 35. "byrth; in life also and conversa-
 tion, he shewed all manner holy-
 nes † without syn or spott. For
 †Isa. 53. 9. such an high Priest it^e became vs
 Iohn. 8. 46. to have as is holy, harmlesse, vnde-
 1 Pet. 1. 22. filed, and separated from synners.
 †Heb. 7. 26. And he giveth *holynes and pu-
 *Eph. 5. 26 ritie to his Church, for vvhose sake
 †Ioh. 17. he †sanctified himself; and is ther-
 19 fore vworthily intituled the †holy
 †Luk. 4. 34. one of God, even the **Holy of ho-*
 Act. 4. 27. *lies*; vnto whom the Seraphim doe
 *Dan. 9. 24. sing as he sitteth on the high throne
 of his glorie vwithin his temple,
 †Isa. 6. 1, 3. **Holy holy holy (is) the Lord of hosts.*
 with Ioh. 3. The Angels are spirits holy
 Ez. 41. by nature, so created of God at
 the first, and having kept their o-
 *Colof. 2. riginal, are stablished by Gods e-
 10. lection through Christ their *head;
 †1 Tim. 5. in their holy and happy estate for
 21. ever, and therefore carrieth the title of
 †Mat. 25. 31 *Angles' elect and holy.* Yet even
 Rev. 14, 10. these

these heavenly spirits, being compared vwith God himself, the bottomlesse fountain of holines; are as
 *impure in his sight, & *hide their faces: though through the grace of God by which they are confirmed, they alwayes doe' behold his face.

*Iob. 15. 15
 ‡Isa. 6. 2.

*Mat. 18. 10

4. Holines in men, by nature there is not any, for they are 'sinners and vnclean from the wombe; †children of vvrath, and rather to be reputed *beasts then men: having lost the holines vwherein God at first created them; as † before is shewed. But holines is restored againe to men by the Lord; as it is vwritten *'I the Lord sanctify you:* and againe, † *Now the God of peace sanctify you throughout:* wherfore he calleth himself, 'the Lord our Holy one.

*Psal. 51. 5.
 Isa. 64. 6.
 †Eph. 2. 3.

‡Iob. 11. 12
 & 24. 5. 10.
 51. 17.
 †Chap. 2.
 Sect. 3. 4.
 &c.

*Lev. 22. 32
 †1 Thes. 5.
 23.
 †Isa. 43. 15.

5. This our sanctification, is ascribed vnto the Father: according

to the prayer of Christ *'Sanctify us
 with thy truth,* and in the epistle of
*'Iude, to them that are caled & sancti-
 fied of God the Father.* It is ascribed
 to the Son *'vwho loved the Church
 and gave him selfe for it that he
 might sanctify it,* and of God is
 made vnto vs wisdome and justice
 and **sanctification* and redemption;
 Also to the holy Ghost, as it is
 vwritten, *'ye are washed ye are sancti-
 fied ye are justified, in the name of
 the Lord Iesus, and by the spirit of
 our God.*

6. Our sanctification in Christ
 is two vwayes; First by imputation
 of that vvhich himself wrought for
 vs, vwhen by the vwill of God vve
 vveret *sanctified* by the offering of his
 body once; and thus are vve *'wash-
 ed from our syns in his blood,* and
 God reconciled vs to himself, in
 the body of his flesh through death
 to make vs **Holy* and vnblameable,
 and

'Hoh. 17, 17

'Iud. 1. 1.

*'Eph. 5, 25,
26.*

'1 Cor 1, 30

'1 Cor. 6, 11

*'Heb. 10.
10.*

'Rev. 1, 5.

*'Colof. 1,
20, 11.*

and without fault in his sight. Secondly, it is by his own gracious work in vs' baptising vs with the holy spirit into his death, burial & resurrection; that our 'old man being crucified wvith him, the body of syn might be destroyed, and henceforth vve should not serve syn, but give our members servants vnto righteousness in *holynes*: and so being freed from syn, and made servants vnto God, may have our fruit in *holines*, and the end everlasting life. Both vvhich vwayes of our sanctification, vv ere shadowed out vnto Israel, by blood and by oile.

1 Mat. 3. 11.

† Rom. 6. 3.

4. 5.

1 vers. 6.

1 vers. 19.

† vers. 22.

7. For when the body of that Church vv as purged once a year; the † blood of the syn offering vv as sprinkled in the inmost holy place of the Sanctuary, and vpon * the altar vvithout, to *'clense and sanctify* them from the syn and vnclean-

† Lev. 16. 15

* vers. 18.

1 vers. 16 19.

nes of the sonns of Israel. When
 ¶Exod. 29. the Preists wer cōsecrate the blood
 20. 21. Lev. of their sacrifice, vvas put vpon
 8. 23. 24. 30. their right eares, thumbs, & toes;
 and sprinkled vpon their bodies,
 and garments, that so they might
 be *sanctified*: even as before at the
 making of the covenant, the peo-
 ¶Exod. 24. 8 ple had ben *sprinkled with blood.
 The holy Ghost thereby signifi-
 †Heb. 9. 13 ing, how by * the blood of Christ
 14. 22. &c. much more, our consciences should
 be purged; and therefore calleth
 it the "*blood of the testament wher-*
 19. *with we are sanctified.*

8. The precious oynting oyle,
 †Exod. 30. † made of principall spices, and
 23. &c. called '*holie*, did hallow and san-
 †verf. 32. ctify the *Tabernacle and all there-
 *Exod. 40. 9 in; the *brazen altar and all his
 †verf. 10. instruments; the '*Laver* and his
 †verf. 11. foot; the †Priests & their garments,
 †verf. 13. 15 on whom it was' sprinckled toge-
 †Lev. 8. 30. ther with the blood of their con-
 Exod. 29. 21 secula

When blood is poured upon the altar, for their sanctification; and figured out the graces of the Holy Spirit, and the ointment that we have from him that is holy; that Christ and his spirit being in vs, the body may be dead because of syn, and the Spirit life for righteousness sake; vvhiles the anointing that we have received, dwelleth in vs, and Christ as a bundle of myrrh, lodgeth between our breasts. Thus are we made an acceptable sacrifice vnto God, being sanctified by the holy Ghost.

9. The outward means vvhich God useth, for our sanctification, is his truth or vword, as it is vvritten, *† Sanctifie them with thy truth, thy word is truth.* By this vword, fayth is wrought in vs, which fayth purifieth the hart, sanctifieth the beleevers, and causeth them to sanctify the Lord, (as vnbelievers maketh men that they sanctify him)

1st Joh. 1. 7.1st Joh. 2. 20.2nd Cor. 1. 31.1st Rom. 8. 9.

10.

1st Joh. 2. 27.1st Song. 1.

12.

1st Rom. 15.

16.

1st Joh. 17. 17.1st Rom. 10.

17.

1st Act. 15. 9.1st Act. 26. 18.1st Elia. 8. 13.1st Num. 30.

12.

*Iud.ver.

20.

†Ephes. 5.

26. Act. 22.

16. Mat. 26.

28.

†Heb. 12.

20.

12 Chr. 30.

17. 18, 19.

20. 1 Tim. 4

5.

*Rom. 12. 1

1. Pet. 1. 2.

1 Cor. 7. 34

†1 Thes. 5.

23.

†1sa. 12. 6.

him not; and therefore is worthily caled the * *most holy faith*. The
 * seals of the covenant, do also
 confirm and help forward our faith
 and sanctification; yea even the
 chastisements of God vpon vs,
 have this vse and end, *that we might
 be partakers of his holynes*. And we
 by prayer obteyn at Gods hand,
 as other blessings, so this¹ sanctifi-
 cation both of our selves and of all
 his creatures to our vse. Finally,
 this grace is conveyghed * both
 into our bodies & into our spirits
 even into the whol man[†] through-
 out; so great is the Holy-one of Is-
 rael in the mids of vs.

CHAPT. VII.

*How the word of God was cōmunicated
 with Adam & his children & of the
 Saints interest in the same.*

FORasmuch as the word of God
 is the * truth whereby we our
 selves

†Ioh. 17, 17

selves are sanctified, and all his crea-
 tures vnto our vse; even the im-
 mortal seed, by which we are be-
 gotten and born anew of Gods
 own wil, that we should be as the
 first fruits of his creatures; and the
 sincere * milk without guile,
 whereby we are nourished & grow
 in faith: let vs take a view of this
 treasure and tree of life, which is
 better to the Saints then † thow-
 sands of gold and silver, † sweeter
 also then honey or the hony comb,
 even sweetnes to the fowl * and
 health to the bones, which if a man
 keep, he * shal never see death.

† 1 Tim. 4. 5.

1 Pet. 1. 23

25. Iam. 1.

18.

* 1 Pet. 2. 2.

† 1 Tim. 4. 6

† Ps. 119. 73

† Psal. 19. 10

* Pro. 16. 24

† Ioh. 8. 51.

2. Three wayes ther are whereby
 God maketh himself knowen vnto
 me, The first is by his works; for the
 invisible things of him, that is, his
 eternal power and Godhed, are
 seen by the creation of the world;
 the heavens declare his glorie, and
 the firmament sheweth the work

† Rom. 1. 20

† Ps. 19. 1.

of his hands; the beasts if they be
 *Job. 12. 7. asked *wil teach man, & the fowles
 3. of the heaven wil tel him, the earth
 wil shew him, and the fishes of the
 sea wil declare vnto him; for how
 manifold are the works of God? &
 ‡Ps. 104. *in wisdom hath he made them al.
 24. 3. But because the world by wis-
 †1 Cor. 1. 21 dome † knew not God in this wis-
 dom of God, though it be ynough
 *Rom. 1. 20 to make al men ' without excuse;
 it pleased God of his grace to give
 vs his word; as a second and more
 excellent means of knowledge, by
 *Ps. 138. 2. which word he *hath magnified his
 name above al, for it is able to make
 †2 Tim. 3. man † wise vnto salvation; and he
 15. that is of God, † heareth that his
 †Iohn. 8. 47 word, and if any man love him he
 and 14. 23. wil keep the same, and the Lord wil
 love him again and dwel with him;
 but they that refuse & put it away,
 1 Act. 13. 46 doe judge themselves vnworthy of
 everlasting life, and that word shall
 judge

udge them in the last day; and for ^{†Ioh. 12. 48}
 elping of it, they shal be destroy- ^{†Pro. 13. 13}

4. Yet is not the outward mini-
 ry of the word sufficient, vnlesse
 e be also taught of † God himself; ^{†Ioh. 6. 45}
 ho therfore vouchethsafe to give
 a third help, even his own † good. ^{†Neh. 9.}
 pirit to instruct vs, without which ^{20.}
 o man can say that Iesus is the ^{†1 Cor. 12. 3}
 ord. By this his spirit God* re- ^{†1 Cor. 2. 10}
 eileth vnto vs the deep mysteries ^{12.}
 of his gospel, this Anoynting tea- ^{†1 Iohn. 2.}
 cheth vs all things; and that wor- ^{27.}
 nything which is committed to
 s, we keep "through the Holy ^{†2 Tim. 3.}
 Ghost that dwelleth in vs. Of ^{14.}
 whom and our communion with
 him, more is to be spoken in due
 place.

5. The Word of God, (wherof
 ere we intreat,) was given to A-
 dam even in his † vpright state; to ^{†Gen. 2. 16,}
 be a law for him to lead his life

in paradise . It was again reveled
 1Gen 3.15. vnto him¹ after his fall ; to restore
 86.17. him grace and life which he had
 lost. And not for himself alone,
 received he this light ; but for all
 his children, that were fallen with
 him into darknes and the shadow
 of death : wherfore he imparted
 *Gen.4. it to them, as by * the sacrifices of
 Cain and Abel, doth appear. Yet
 ‡verf. 6.7. God himself ‡ spake vnto Cain,
 (though he was wicked and with-
 out faith,) and gave him warning
 of his evil way . Likewise in the
 "Gen.9.1. new world, the " covenant of God
 8.9.11. &c was by his word renewed with
 Noahs howshold, wherein vnto
 Cham and Canaan, the vessel
 of destruction . Christ also, the
 †Mat.13.3. †soverer of that precious seed, let
 4.5. &c. some fall on the high vway, some
 on stony ground , & some among
 thornes ; from vvhich places no
 fruit did grow. And his disciples

were sent to * preach the gospell ^{Mar. 16. 75}
 to every creature, to all nations vn-
 der heaven. By which appeareth
 the bountie of God, that offreth
 the word of life vnto all, even as
 he causeth his Sun to shine vpon
 iust and vniust: and we are taught,
 that the word of God, may not
 be forbidden to be preached vnto
 any people, be they never so pro-
 fane or hethenish.

6. But all people to whom the
 words of this life vvere spoken, re- ^{Act. 5. 10.}
 ceiued not life by them; for the
 word profiteth not " if it be not " ^{Heb. 4. 2.}
 mixed vvith beleeft in them that
 hear it. And the God of this world ^{2 Cor. 4. 4}
 hath blinded the eyes of many vn-
 beleevers, that the light of the glo-
 rious gospell of Christ, which is
 the image of God, should not
 shine vnto the, therefore they ^{1 Pet. 2. 8.} stum-
 ble at the word, being vnpersva-
 ded; to the which thing they were

†2Cor.5,
19.

†2Cor.2,16
*Ioh.3,20.

†Iob.20,12
13.

*Iob. 24.
23,17.

*Psal.119.
155.

†1Cor.1,
20,

*Isa.40,6,7
1Pet.1,24.

even ordeyned; and the embassadours of Christ, (to whom he hath committed the word of reconciliation;) are vnto such, the savour of death vnto death. They have the light because they doe evil, and wil not come to it, least their deede should be reproved; for wickedness is sweet in their mouth, they hide it vnder their tongue, they fayne it and wil not forsake it; therefore "abhorre they the light, and know not the wayes therof, the morning is vnto them even as the shadow of death: so salvation is farre from them," for that they seek not the statutes of the Lord.

7. Againe, because the word of God is contrary to humane reason, and condemneth for foolishnes the wisdom of this world, and calleth men out of themselves making all the glorie and grace of the flesh, to fade as the flower

grasse; and leading vs to Christ
 one, and him crucified: therefore
 the preaching of the crosse, to
 them that perish, * foolishnes; they
 despise all wisdomes counsell and
 correction, and seek after another
 wisdom, and prudence of the flesh,
 which is enmitie against God, and
 cannot be subject to his law; and
 as they follow ¹ as an oxe that
 goeth to the slaughter, and as a
 fool to the stocks for correction,
 though her * howse is the way vn-
 to the grave, which goeth down
 to the chambers of death, and her
 ghests are in the depth of hel.

8. And forasmuch as many afli-
 ctions doe accompany the word of
 Christs patience, that on them
 which receive it, the ¹ Sun of tribu-
 tion or persecution often ariseth,
 and for it they are hated, * impriso-
 ned * exiled or killed; so that a man
 must forsake himself, and [†] take vp

* 1 Cor. 1.

18.

† Pro. 1. 25.

30

† 1 Cor. 1.

21. Rom. 8.

7.

† Pro. 7. 23.

* vers. 27.

† Pro. 9. 12.

† Rev. 3. 10.

† Mat. 13. 6.

21.

* 2 Tim. 2. 9.

† Rev. 1. 9.

& 6. 9.

† Mar. 8. 34.

his crosse and follow Christ: therefore also many men, are offended & ashamed of the [†] testimonie of our Lord, & wil not be partakers of the tribulations of the Gospell; but choose ^{*} iniquitie rather the affliction, & count it pleasure to live deli-
[†] ciously for a season, till ease [†] do
 slay the foolish, & the prosperitie of the fools destroy them.

9. For when they thus contemne the word; God withdravveth from them this favour and food of their soules, sending a [†] famine in the land, that their fayr virgins & young mē perish for thirst; & having called the Sun to [†] goe down at noon & darkned the earth, he letteth them vvalke in their own ignorance unto perdition. So Cain for his cruelty & contempt, being banished from the presence of God; vve find not the benefit of Gods oracles to be after vouchsafed him or his, as vve

[†] 2 Tim. 1, 8

Luk. 9, 26.

^{*} Job. 36, 21

[†] Pro. 1, 32.

[†] Amos 8, 11, 13.

[†] vers. 9.

unto [†]Seths posteritie. The like [†]Gen. 5, 22.
 to be minded in the children of ^{29. & 6, 12.}
 Chnam, Ismael, Esau &c. Who af- ^{14. &c.}
 ter they vvere removed from Gods
 Church, were also deprived of his
 word and doctrine, which he con-
 tinued and increased unto the peo-
 ple that of his grace he called and
 kept to himself as his owne.

10. For the light of the Gospel
 and day of Christ vvas reveiled un-
 to ¹Abram, Isaak and Iaakob; and ¹Gen. 12.
 to the Israelites their posteritie, did ^{& 15, & 26}
 God give * his law by Moses, and ^{&c.}
 continued the preaching and o- ^{*Exod. 10.}
 pening of the same by other pro-
 phets and ministers; vwhen as the
 heathens had not this help, but lay
 in darknes, hearkning [†]unto wit- [†]Dent. 18,
 ches, soothsayers, forcerers, necro- ^{10, 11, 12,}
 mancens, and other like abomina- ^{14.}
 ble instrumentes of Satan, vvhich
 turned to their eternal confusion:
 vwhen as for Israell the Lord their
 F 5 God

*Deut. 4, 36 God suffered them not so; but *one
 of heaven he made them hear his
 voyce to instruct them, and vpon
 earth he shewed them his great
 fyre, and they heard his voyce out
 of the mids of the fyre, they had
 ordinances and lawes most righte-
 ous, to keep and to doe, which
 *vers. 6, 7, 8 was their praise for * wisdom and
 vnderstanding in the sight and
 mouthes of all peoples. Wherefore
 David provokes them again to
 prayse the Lord, who had * shew-
 ed his word vnto Iaakob, his sta-
 tutes and judgements vnto Isra-
 el, and had not dealt so with any
 nation. Paul likewise magnifieth
 this people greatly, because † to
 them were committed the oracles
 of God; to † them were the cove-
 nants and the giving of the law,
 the service, and the promises. And
 this grace was so peculiar to Gods
 people, that the Law is called by

‡ Ps. 147,
 19, 20.

† Rom. 3, 2.

† Rom. 9, 4.

the holy Ghost, * *the inheritance of* Deut. 34. 4
the congregation of Iaakob, as being
 their proper right given them of
 God, as any other possession which
 they injoyed: the Saints againe
 taking his testimonies as † an heri- † Psal. 119.
 tage for ever, for they were the 111.
 joy of their hearts.

11. The drift and scope of all
 Gods oracles was, to call and lead
 men vnto Christ, and by him to
 the kingdome of heaven, where we
 might glorifie God in our salvati-
 on and life eternal. Our Fathers
 from Adam to Moses, were quic-
 kened & comforted with this pro-
 mise. And though Moses gave
 vs a law, which was the ministry
 of † death and condemnation, by
 reason of sinne that dwelleth in vs,
 yet even he * wrote also of Christ,
 and foreshewed his crucifying and
 sufferings for our syns, in the * ser-
 pent, sacrifices and manyfold ser-
 vices

12. Cor. 3. 7
 9.

* Ioh. 5. 46

† Ioh. 3. 14.

Heb. 9. 7, 8.

9. 11, 12.
 &c.

Gal. 3. 24. vices; yea the law it self was our
 schoolmaister to bring vs to Christ
 that we might be made righteous
 by fayth in him, in respect of which
 ‡verf. 17. the* covenant was many years
 afore confirmed of God, and could
 not by the law that came after, be
 disanulled.

12. The hope of salvation for
 all mankind; was in the promised
 †Gen. 3. 15. seed: and as God by his word
 taught men more particularly from
 whose loynes he should spring; so
 were they to expect him if they
 would have life, and keep com-
 munion with such as should be his
 Fathers after the flesh. When the
 woman Evahs sonns were multi-
 plied, and many of them proved wic-
 ked; the hope of the saving Seed,
 Gen. 4. 25. was restrayned vnto Seth set in
 place of Abel, whom the Serpents
 seed had muredred. Then were all
 to look for the Saviour from him;

and

and if they sought him in Cains
 posteritie, they perished for ever.
 among Noahs children, Sem[†] had ^{†Gen. 9. 26.}
 the prerogative, and into his tents ^{37.}
 must Iapheth (though his elder
 brother) come for to dwel, and
 partake of his blessing; and Chams
 howse was condemned to bon-
 dage. After that vnto Abraham
 was the [†] Gospel preached, that in ^{†Gal. 3. 8.}
 him all nations should be blessed;
 and to his Seed * Christ, were the ^{*vers. 16.}
 promises made : then who so be-
 lieved (after knowledg of this pro-
 mise) in a Saviour to come of a-
 ny other man; set vp an idol in
 his hart, in sted of Christ. A-
 mong Abrahams offspring, Iu-
 dah was chosen governour, and ^{†viz Christ}
 of him should * *shiloh* come, ther- ^{Gen. 49. 10}
 fore his fathers sons were to ^{†vers. 8.} bow
 down vnto him, because of him ^{11 Chro. 5. 2}
 should be the Prince. Of the tribe ^{*Ps. 132. 11.}
 of Iuda, David * was named to be ^{Act. 2. 30.}
 the ^{Rom. 1. 3.}

the father of Christ according to the flesh; then were al to beleeve in Davids sonne, for redemption from synn, and life eternall. In ful-

Iok. 1.

nes of time, the Messiah Iesus came, and was borne[†] of Marie the virgin, according to the promises: vn to him now were all people to repaire; and so they did both Iewes and Gentiles, so many as were ordeined, unto life. And if Adā, Noah, Abraham and the other fathers, had now been on earth, they must have embraced this man for their Saviour, and not have sought nor waited for any other. Therefore the

Ioh. 8. 34

Iewes that rejected him, died in their syns, † because they beleeved not that he was *Hee*, and the word of God they had not abiding in them, † because whom he had sent, him they beleeved not: but many of the Gentils trusted in him,

Ioh. 5. 38.

Eph. 1. 13.

after that^{*} they heard the word of truth,

truth, even the gospel of their salvation; & by faith became the^s sonns of Abraham, and heyres by promise.
†Luk. 19. 9.
Gal. 3. 28.
29.

13. And alwayes before, if any of them hethens, hearing of Gods great name, would repayr vnto his people, they there might freely enjoy this heavenly blessing, to hear the law and promises †red & taught; & being vnited with them in faith, had^t one law for sacrifice & all other services. Yea many such strangers were in Israel, in the dayes of Moses, * that went with them out of Ægypt, & afterwards dayly their number increased, that in Solomons tyme they were counted and found * a hundred fiftie three thowland and six hundred persons. Sometimes also the Lord lent his word in some mesure, home to their own countries, as by *Jonah to the Ninevites, though
†Deu. 31.
12.
†Exod. 12.
48. 49.
*Exo. 12. 38
Num. 11. 4.
†2Chro. 2.
17.
*Jonah. 3.
&c.
 this

this was more rare, til the Apostles
dayes, and then the partition was
being broken down, God imparted
again the glad tidings of his salva-
tion to al peoples, though the Jewes

† 1 Thes. 2. could † not endure it.

16.

14. For Christ though he restreyned
this grace a while, saying to his
disciples, *'Goe not into the way of the
Gentils, & into the cities of the Samaritans
enter ye not :* yet when he was

† Act. 1. 8. should be his witnesses both "in Judea
& Samaria & to the utmost parts
of the earth. And as he had willed that
where his word should be refused,

† Luk. 10.

10. 11.

† Act. 13. 51

& 18. 6.

to † shake off the dust of their feet
against them, and depart thence: for
the Apostles † did, and travayled
from place to place, til the people
to † whom God had not been spoken
of did see; & they that had not
heard, did vnderstand.

† Rom. 15.
81.

15. When thus there was one
sheepfold

sheepfold made, both of Jewes and
 Gentils, and their eyes were opened
 to see the wonders of Gods law, & [†]Ps. 119. 18
 the glorious mysterie of mans re-
 demption, reveled and published
 among al nations by the scriptures
 of the Prophets: they whose harts
 God opened, received the word
 with all readines, and serched the
 scriptures dayly, taking heed to that
 most sure word of the Prophets as
 to a light shining in a dark place, til
 the day dawned, and the day star
 arose in their harts. And though
 for that word they found tribulation
 as others before them, for who,
 Christ complained to his father
 saying, *†*I have givē them thy word, &
the world hath hated them: yet recei-
 ved they that word in much afflic-
 tion, with joy of the holy Ghost, ac-
 cepting it not as the word of men
 but of God, and holding it forth
 as the word of life, which being

G

grafted

†Rom. 16.

25, 26.

*Act. 17. 10

†2Pet. 1.
19.

†Ioh. 17. 14

†1Thes. 1. 6

*1Thes. 2.

13.

†Phil. 2. 16

†Iam. 1, 21.

grafted in them † was able to save
their fowles.

*Pl. 19, 7. 8.

*Rom. 10,
17.

†Ioh. 5, 25.

†Psal. 119,
30, 92.

*Ephe. 6, 17

*Rev. 12, 11

†Ioh. 8, 31,
32, 34.

†Prov. 6, 22

†Heb. 4, 12

16. For such is the grace and ver-
tue of Gods word, that it¹ turneth
the fowl, rejoyceth the hart, giveth
light to the eyes, wisdō to the sim-
ple; worketh *faith in God, *quicke-
neth them that hear it; † comforteth
the Saincts in their troubles, &
strengtheneth them in their tenta-
tions, being the¹ sword of the Spirit
by help wherof they vanquish their
enemies and *Satan himself; and
their own corruptions; & are¹ freed
therby from the servitude of syn. It
is a soveraign preservative from
evils that might befall vs; for as So-
lomon sayth, † It leadeth vs when
we walk, it watcheth for vs when
we sleep; & when we wake, it talketh
with vs. Also it is¹ lively & mighty
in operation, sharper then any two-
edged sword, cutting through even
to the dividing asunder of the fowl

the spirit, of the joints & marow;
 and is a discerner of the thoughts
 and intents of the hart; and Christ
 hath [†] sanctified and cleansed his
 church by the washing of water ^{† Eph. 5. 26}
 through this word, as also himself
 said to his disciples, *Now are ye clean* ^{† Joh. 15. 3}
through the word which I have spoken
 to you.
 7. And vnto this church hath he
 specially cōmended & committed
 those heavenly oracles, binding vp
 the testimony and sealing vp the
 word ^{*} among his disciples, directing ^{* Isa. 8. 16}
 his words and writings vnto them, ^{† Rev. 2. 1}
 and promising that his spirit which ^{7. & c.}
 he hath put upon them, & his words which ^{† Isa. 59. 21.}
 he hath put in their mouth, shall
 not depart out of their mouth, nor
 out of the mouth of their seed, nor
 of their seeds seed for ever. Who
 shall therefore have joyce for this word ^{† Psal. 119.}
 as it ^{161.}
 as they had found a great spoil, and
 on their lips, ^{† vers. 271.}
 do utter praise, when

he hath taught them his statutes
And having all and every of these
a commune right in this treasure
they vse it for the good of their
own soules and one of another, teach-
ing, exhorting, admonishing,
reproving and comforting * one

*Heb. 10.

24. 1. Thes.

4. 18. & 5.

11.

†Col. 3, 16.

†1. Pet. 4,

11.

other; which that they may the
better doe, they are willed the
word of Christ should
dwell in them plenteous-
ly, that if any man
speak, * it may
be as the
words
of
God.

Hear my law O my people; incline
eares unto the words of my mouth. Ps.

The secret things belong to the Lord
God; but the things revealed, belong
us, and to our children for ever, that we
doe all the words of this law. Deut. 18,

How God by his word, hath
 alwayes caled & separated
 a people, from cōmunion with
 Devils & wicked men, to the fel-
 lowship of his grace,
 by faith in
 Christ.

When our first parents had ^{Gen. 3.}
 revolted from God, forsa-
 ken his word the ground of their
 faith and obedience, and imbraced
 the * contrarie vvord of the Ser- ^{*vers. 5.}
 pent; whereby they were brought
 into syn, and by syn being finished,
 into death: they were estranged
 from God, * affrayd of his face & ^{†vers. 8.}
 voyce, ashamed of themselves;
 and sought to shrowd them among
 the trees, to hide their shame with
 figleaves, and to excuse their syn
 by translating the fault unto others,

G 3

the

1vers. 12.

1vers. 13

the man to the woman, given him
of God, the woman to the serpent,
but shewed no repentance, neyther
asked mercy for their misdeeds,
though they were summoned to the
judgment of God. Wherefore, had
not his grace prevented them, they
had proceeded on to all manner
impiety, as did and do the Devils
(whom God hath left in their wretched-
ness;) in whose slavish subjec-
tion, they and wee all their chil-
dren had continued captives, unto
eternal damnation.

2. But God immediatly manifested his purpose, according to his
election of grace, by giving
men that were dead in syn, the
word of life whereby they were
revived; by which word he called
them from Satans service, to his
own again by fayth in Christ, who
should in tyme become the wo-
mans seed, and crush that Serpents
head

head for his chosens sake. He also
 brake that cursed amitie between
 men and Divils, and sayd "that he "^{Gen. 3.15}
 would put enmity between them;
 & not that onely, but between the
 Serpents seed (that is the wicked
 men and reprobates, who are na-
 med the sonnes † of Belial and of ^{† Deut 13,}
 the Divil;) and the womans seed, ^{13. 1. Ioh 3,}
 that is Christ and his Church, even ^{10.}
 all men and women that should
 embrace the faith of the woman
 now named *Evah*, that is *Living*,
 and the *mother of all that live. ^{* Gen. 3. 20.}

3. And Adam which had shew-
 ed that singular faith in Gods pro-
 mise, by naming her † *Life*, whom ^{† Adā vpō}
 of late he accused to be the in- ^{the pro-}
 strument of his death: informed his ^{mise of}
 children in this grace of God; who ^{God caled}
 together with their parents, profes- ^{his wife}
 sed one cōmune faith & obedience, ^{Evah that}
 which also they testified by their ^{is Life.}
 service and sacrifices † offered to the ^{† Gen. 4. 3.}

Lord. Thus he and his howse were freed from Satans bondage by the word of truth the Gospel which was taught them, and were made

*1 Cor. 1. 2. *Saints by calling.*

4. But Cain who was the first seed of the serpent, and therefore sayd in scripture to be of that

†1 Ioh. 3. 10

†1. 12.

†Heb. 11. 4.

†1 Ioh. 3. 12

* *Wicked one*, being an hypocrite and without † faith, for which cause his ¹ works also were evil though he were among the Saints,

*1 Ioh. 2. 19

yet was he not * of them, and therefore continued not with them.

† Gen. 4. 6.

7.

“vers. 8.

Yea though he were * warned of God, he would not be amended, but shewed the malice and enmity of his father the Divil, by killing his righteous brother. Ne-

† vers. 9.

ther then relented he, but added obstinacy to his bloody act: wherefore he was cursed of God, and fell

† vers. 13. 14

into ¹ desperation, and condemnation of the Divil.

5. The peace and communion of the Saints, being by that way thus disturbed and broken; and the deadly warr with the womans seed, by that trump of Satan thus proclaimed: God for the good and preservation of his Church, cast out this synner from his presence on earth, as he had doon the Angels which had synned, from the same heaven;) and he being separated from the fellowship of the faithful, dwelt a runnagate in the land of that * name, and an other seed was give to Eve in sted of just Abel deceased.

And so the Church of Christ was propagated, governed by ten faithfull Patriarchs successively; distinguished from the seven generations of Cain, as in place and estate, so in name; the one sort called the children of * God, the other of men.

And whereas the Cainites increased, as

1 Gen. 4, 14;

15, 16.

* A runnagate is in

Hebrew

called Nad,

Gen. 4, 12.

& Cain

was driven

into the

land of

Nod, ver,

16. which

took the

name of

him & his

woeful

state there-

in.

† Gen. 4, 25

† Gen. 5.

1 Gen. 4, 17

&c.

* Gen. 6, 1, 2

wel in wickednes as in multitude
the Lord to keep his people from
mixture with them, gave warning

*Gen. 5. 32. by * Henoeh the seventh from
Iude. v. 14. Adam; who prophesied the
15. destruction of them and all vngodly

persons, for their wicked deeds and
cruel speakings; when God should
come to give judgment, with
thousands of his Saints.

6. But neyther his word whereby
he admonished his people, nor yet
†Gen. 6. 3. his spirit which † strove in them
could restreyn them from being
commingled with the profane, and

¶Verf. 2. Serpents seed: for † they coupled
themselves in mariage with the
fayr women, whereby there sprang

*Verf. 4. 13. a tyrannous race of * Giants, by
whom the earth was filled with
crueltie. That God seing how his
children were degenerat & become
also * flesh, and that † the wickednes
of man was waxen great, *repented

†Verf. 3.

†Verf. 5.

*Verf. 6.

that he had made man in the earth,
and was sorry in his hart: Yet war-
ned them agayn by *Noah a prea-
cher of righteousness, and by the
building of the Ark 120. yeres:
which patience they contemning,
God brought the flood vpon the
world of the vngodly, and destroy-
ed them; onely Noah & his howse
were reserved, finding grace in the
eyes of the Lord.

7. Yet even in that litle family of
eight sowles, so wonderously saved
in the water as * by a Baptisme; the
Serpent had his seed stil, which in
processe of time was discovered, in
the person of Cham and his poste-
ritie, and by the Patriarch † Noah
was accursed. Which wicked
brood to get themselves a name,
went about to build a tower vp to
heaven, in [†] in the land of *Shinar* the
place and habitation of * Wicked-
nes; where God confounded their
lips

*Gen. 6, 13,
14. 2Pct. 2.
5.

†1Pct. 3,
20, 21.

†Gen. 9, 22,
24, 25.

1Gen. 11. 2.
&c.
*Zach 5, 8,
18.

lipps, scattred them from thence, stayed their proud building, and *Babel* or *Confusion* is their monument to this day. And when not onely Chams cursed progeny, but also the seed of blessed Sem, even

“Gen. 11.

27.

†Josh. 24.2

†Lev. 17, 7.

Deu. 32, 17.

1. Cor. 10,

20.

*Gen. 12, 1.

Act. 7.3.

†Heb. 11.8.

“Terah the father of Abram, and Nachor fell to idolatrie, and † they served other Gods, or rather as deed Divils as the † scripture also nameth them; then God called *Abram from his countrie, kindred and fathers house, to goe into the land which he would shewe him, unto which calling he † by fayth obeyed, and departed, not knowing whither he went.

8. The Lord who was the caller and † redeemer of Abram, gave him two gracious promises to confirm his faith; as 1. that he should † inherite the land of Canaan to which he brought him: 2. and that he should have heyres of his owne seed

†Isa. 29.22.

†Gen. 15.7

seed¹ to inherit it after him, even
 a great nation, and one seed spe-
 cially (which was † Christ) in
 whom all families of the earth
 should be blessed. With these pro-
 mises, and blessing and renoume
 adjoynd to them, the Lord per-
 swaded him to forsake his idola-
 trous countrie and communion
 with idols, and to † walk before
 him, who was God the Alsuffi-
 cient, and to be vpright; and gave
 him the covenant of circumcision,
 the † seal of the righteousness of the
 faith which he had; he gave him
 also¹ two sonns, Ismael of Hagar a
 servant, born after the flesh; and
 Isaak of Sarah a free woman, born
 by promise.

† Gen. 12. 1.

† Gal. 3. 16.

Gen 12. 3.

Act 3. 25.

† Gen. 17. 1

† Rom. 4. 12

† Gal. 4. 22.

23. &c.

† Gen. 21. 9

† Gal. 4. 29

9. But he that was born after
 the flesh, fell to profanenes, became
 a¹ mocker and † persecutor of the
 true and promised seed: wherefore
 he was cast out of the church, the
 howse

howse of Abraham; and lost the
 †Rom. 9. 7. honor of being reputed his † seed,
 3. or heyr with Isaak the free borne,
 and child of promise.

10. Againe, vnto Isaak were
 †Gen. 25. born † Esau and Iaakob; but God
 †Rom. 9. 13. † loved Iaakob, and hated Esau,
 and he also degenerated and be-
 †Heb. 12. came profane; * sold his birth-
 16. right and † lost his blessing, and
 †Gen. 27. was † separated from his brother
 †Gen. 28. 1. Iaakob, vnto whom alone the ble-
 2. - 4. & 36. 6. ssing of Abraham was derived.
 †Jos. 24. 4.

11. Iaakob (whose name was Isra-
 el) being willed of God to build
 †Gen. 35. 1. him † an altar at Bethel; before he
 would do it, had a care to purge his
 howshold of the false Gods where-
 with they were defiled, who giving
 †verf. 2. him both their Idols and idolatrous
 †verf. 4. jewels, he * hid them vnder an oak
 at Sichem, for he knew that the
 worship of God and of Idols could
 not stand together. Afterwards he

went with his family by the
 word of the Lord, from Ca-
 n into Ægypt, & was a sojour-
 ner in the † land of Cham: where
 God multiplied his church excee-
 dingly, as he had promised to
 Abraham his freind. There when
 the Israelites forgate the Lord
 their God, and defiled themselves
 with the Idols of Ægypt: * he re-
 called them by his word from those
 abominations, & † had almost de-
 stroyed them for their disobedi-
 ence. But respecting his own name
 and glory, he ceased not to visit
 them, first by his † punishments,
 then by his † promises and miracles;
 till he had won them againe vnto
 his * faith and service.

† Gen. 48. 3.
3. & c.

† Pl. 105. 23.

† Exod. 1. 7.

* Ezek. 20. 7

† vers. 8. 9.

† Exod. 1. 23

14. & 2. 23.

† Exod 4. 30

* vers. 31.

12. Then bringing them forth
 from that both spiritual and cor-
 poral bondage, and executing judg-
 ments vpon the Ægyptians and
 vpon their † Gods; he certified Is-
 rael

† Num. 33.

4. Exod. 12.

12.

†Ex. 19. 4.
5.

*Levit. 18.
3. 4.

†Lev. 20. 23
24.

11 king. 8.
53.

†Deut. 7. 2.
3.

rael of his end and purpose herin
which was to † bring them to him
self that they might hear his voyce
and keep his covenant, and be
chief treasure above all people
though al the earth were his. Cha
ging them, not to doe * after
doings of the land of Egypt where
in they dwelt, neyther to doe
the manner of the land of Canaan
whither he would bring them, to
walk in their ordinances; but to
doe after his judgements and keep
his ordinances to walk in them, for
he was the Lord their God; and
to this end had * separated them
from other people, even from
among † all people of the earth.
did he separate them vnto himself
for an inheritance. Wherefore
he commaunded † them utterly
to destroy those cursed nations
to make no covenant with them,
nor have compassion on them,

take mariages with the: for they
 would † cause them to turn from ^{vers. 4.}
 him, and serve other Gods, which
 would be to their destruction; and
 filled them to † abolish all their ^{vers. 5. al-}
 idolatrie, with the names & monu- ^{so chap. 14.}
 ments of the same; for that they ^{23.}
 were an holy people vnto him.
 13. Iosua, treating with Israel of
 serving the Lord in vprightnes and
 truth, exhorted them to put away † ^{Ios. 24. 14.}
 the Gods which their fathers had
 served in Mesopotamia and in E-
 gypt; & so to serve the Lord who he
 is † *holy and gealous*, that would † ^{vers. 19.}
 not pardon their iniquity or their ^{20.}
 sinne, if they should forsake him, &
 serve strange Gods. And when the
 people made choise of the Lord, to
 serve him; he required them agayn
 to put away the strange Gods that ^{*vers. 23.}
 were among them: teaching them
 and us therby. that Gods true wor-
 ship, and the service of Idoles, can-

H

not

- †Ex. 19. 4. rael of his end and purpose herin
5. which was to † bring them to him
self that they might hear his voyce
and keep his covenant, and be his
chief treasure above all people
though al the earth wer his. Chap.
†Levit. 18. ing them, not to doe * after the
3. 4. doings of the land of Egypt where
in they dwelt, neyther to doe after
the manner of the land of Canaan
whither he would bring them, nor
walk in their ordinances; but to
doe after his judgements and keep
his ordinances to walk in them, for
he was the Lord their God; and
to this end had * separated them
†Lev. 20. 23 from other people, even from
24. among † all people of the earth
11 king. 8. did he separate them vnto him
13. self for an inheritance. Wherefore
he commaunded † them vtterly
Deut. 7. 2. to destroy those cursed nations
3. to make no covenant with them,
nor have compassion on them, nor
marry with them.

herie take mariages with thē: for they
 to his would † cause them to turn from ^{†vers. 4.}
 voye m, and serve other Gods, which
 be should be to their destruction; and
 copie killed them to † abolish all their ^{†vers. 5. al-}
 Chap. idolatrie, with the names & monu- ^{so chap. 12.}
 ter the ents of the same; for that they ^{2.3.}
 when ere an holy people vnto him.
 e afte 13. Iosua, treating with Israel of
 Cana rving the Lord in vprightnes and
 m, nuth, † exhorted them to put away ^{†Ios. 24. 14.}
 out he Gods which their fathers had
 ke rved in Mesopotamia and in Æ-
 n, egypt; & so to serve the Lord whō he
 a deth † *holy* and *gealous*, that would ^{†vers. 19.}
 the ot pardon their iniquity or their ^{20.}
 from ynnē, if they should forsake him, &
 earve strange Gods. And when the
 his people made choise of the Lord, to
 eforve him; he required them agayn
 ted to put awy the strange Gods that ^{*vers. 23.}
 ion were among them: teaching them
 ned us therby. that Gods true wor-
 ship, and the service of Idoles, can-

H

not

“Judg. 2. 12
13. 14.

1 vers. 21.

1: Sama. 7. 3
4. &c.

not be joyned together, but the one
will expell the other. Which law
when they kept not, but worship-
ed the Gods of the peoples round
about them, and so forsooke the
Lord: “his wrath was hot against
them, and he delivered them
to the hands of spoylers that spo-
iled them, and they could no lon-
ger stand before their enemies; yet
the Lord would no more cast out
before them † any of the nations
which Ioshua left when he died.
Agayne when Samuel reconciled
them unto the Lord; † he in like
manner first procured them to put
away their false religion, (which
was the cause of their calamitie,) &
to direct their hearts vnto the Lord
and serve him onely.

14. Neyther did this warning
of idolatric, respect the idols of
Canaan onely, but the false reli-
gions of all other peoples neere

farre

off, for any other* God besides *Exod. 20.
 with Iehovah, they might not ^{23, 25,}
 or serve. Therefore though
 had no commission to root
 any idols save those in Cana-
 because that should be their
 possession; yet were they to ¹ a- ^{†Deut. 12, 2}
 d communion with all other ^{†Deut. 19,}
 aters; which when they did ^{16, 17, 18.}
 but*coupled themselves with ^{*Nim. 25, 1}
^{2, 3, &c.}
 peor the God of the Moabites,
 * separated themselves vnto ^{†Hos. 9, 10.}
 Shame, and did eat the sacri-
 of the dead: the plague of ^{†Ps. 106, 28}
 brake out upon them, and ^{29. &c.}
 re fell of the Israelites in one
 four and twentie thousand; ^{†Num. 35, 9}
 in everie man that followed
 peor, the Lord destroyed*him ^{*Deut. 4, 3.}
 among his people.

5. And in no better account
 re the idols and voluntarie ser-
 es of the Israelites themselves;
 God by his word forbad them

*Exod. 20.
4. 5.

†Exod. 32.

†Psa. 106,
20.

†vers 21.

*Neh. 9. 18.

†Exod. 32.

27. 35.

†vers. 10.

†Deut. 9. 20

*Exod. 32.

11. 31. 32.

Deut 9. 25.

26. &c.

*1Kin. 12.

27. 28.

*eyther to make or vse any
ner idol or similitude, vpon
of his gealous indignation. T
fore when they had made a re
blance and memorial of their
that brought them out of the
of Ægypt; and turned him
†Glory, into the similitude
oxe that eateth grasse: then
they esteemed to have [†]forgot
God their saviour, and *com
ted great blasphemies; and for
*sinn many of them died, and
them †had been rooted out, (v
†Aaron himself,) but that M
stood in the breach, and by
instant prayer, turned away
Lords wrath frō destroying the
*6. Againe when Ieroboam
King of Israel had set up signes
the people to worship their *G
(as they thought) that bro
them out of the Land of Æg
because they were in the L

acco

unt but * *Divils*, and so all that
 wed them worshiped Satan ^{* 2 Chr. 11.}
 not God, yea the people in that ^{15.}
 e were[†] without the true God: ^{† 2 Chro. 15}
 efore he ceased not both by ^{3.}
 trines and judgments, to keep ^{† 1 Kin. 13. 1}
 reclaim his people from them; ^{&c.}
 ing Iudah not to sinn, though ^{† Hof. 4. 15.}
 l played the harlot; and for-
 ch as Ephraim was joyned
 dols, they should * let him ^{* ver 17.}
 e and not * seek Bethel, nor ^{† Amos. 5, 8}
 into Gilgal, nor goe to Beer-
 a, (which were the places of
 ick worship among them,) but
 ek the Lord and they should
 whereas † all those sinners ^{† Amos. 9.}
 is people should die; even as ^{10.}
 oams house, for his sinn was
 ed out and destroyed, from ^{† 1 Kin 13. 34}
 ace of the earth.

y: As the Prophets thus wit-
 ed vnto Israel in their severall
 e so our saviour Christ when

he came, with his Apostles, & roy
 laboured to keep and with dr de
 the people from the service of erpe
 vils and idols, whither more or h
 or secret. For as he appeared ing
 †1 Joh. 3, 8. this purpose * that he might lo princ
 the works of the Divil, and mp
 that promised seed which the aus
 crush the serpents head: so le a
 he first himself hand to hand * cēt
 bat with Satan, resisted his tem
 tions, overcame and put him to o c
 flight, and would not admit of bel
 ny cōmunion between the Fie
 and him, nor suffer them to ing
 †Mat. 1. 24. so much as that they tknew his
 34. He * dispossessed them, of no
 †Luk. 4. 41 men over whom they tyrann con
 & 8. 2. and commanded his * disciples arm
 †Mat. 10. 1, 5. do the like, and ceased not wid
 warr, til Satan which had vsurp we
 †1 Joh. 12. 31. the principedome of this world tra
 cast out, even to the death all
 †1 Joh. 2, 14 he resist him, and by * death go
 stro

destroyed him which had the power
 of death. For though in him the
 serpent could find † nothing, yet † Joh. 14, 30
 for his chofens sake he indured all
 things: till he had spoyled † the † Colof. 2
 principalities and powers, and tri- 15,
 umphed over them in his crosse:
 thus teaching us in his own exam-
 ple and person, to hate with per-
 fect hatred that enimie of God and
 man; and to know, that there can
 no concord be, betwixt † Christ & † 2 Cor. 6, 15
 belial.

18. Satan being thus † like light. † Luk 10, 1
 being fallen down from heaven, and 18.
 his place † not found there: any † Rev. 12, 8.
 more, after our Michael had over-
 come him, † taken from him all his † Luk. 11, 22
 armour wherein he trusted, and di-
 vided his spoyles: many peoples
 were more easily recovered and
 drawen out of his snares; who were
 all taught by the trumpeter of the
 gospell, to prepare themselves

to battel against him, to take vnto them the * whol armor of God that they might be able to stand in the evil day; to fight the good fight of faith, and by it stedfastly to resist * that roring Lion which walked about, seeking whom he might devour: being with this comforted and assured, that * the God of peace would tread Satan vnder their feet shortly.

19. But because this Adversary would transfigure himself into an Angel of light, and his Ministers also, as though they were Ministers of righteousness: the more care and watchfulnes the Saints were warned to have, least they should be circumvented. They were taught therefore touching all the heathen religion, that whatsoever they sacrificed, they sacrificed to Devils and not to God; and that Christians might have no fellowship with Devils

* Ephs. 6, 13

* 1 Pet. 5, 8, 9.

* Rom. 16, 20.

2 Cor. 11, 14 15.

1 Cor. 10, 20.

ke v^{il}, and consequent'y neyther
 f^r Go^d th^ose idolaters which igno-
 r^edy worshiped such: but must
 go^d come out from among them, se- *2Cor.6.17
 f^r th^emselves, and touch no
 wh^o clean thing: for they could not
 m^{ake} partakers * both of the Lords †1Cor.10.
 and of the table of Divils, 21.
 * th^o no such contrarie maisters † they †Mat.6.24.
 S^hould by no meanes serve. And
 f^r they joyned with the wicked in
 f^r th^eir worship, or haunted their
 a^{ss}emblies; even as in Israel they
 th^o did 'eat of the sacrifices, were †1Cor.10.
 f^r th^e partakers of the Altar; whereby 18.
 th^o they had part and interest in the
 wh^ole worship, and the God wor-
 shiped: even so had they with Sa-
 tan, that did eat of his sacrifices
 in his temples; how ever they
 might perswade themselves other-
 wise, because they did know the
 idol* was nothing. Wherefore †1Cor.10.
 they were forbidden all cōmunion 19.&c, 3. 1, 2
 H 5 with

*1 Cor. 10.
14.

†1sa. 44. 10

†In the
book of
Revelation

1 Rev. 9. 10.

*1 Tim. 4. 1.

†Rev. 16,
13. 14.

with such, and exhorted to * flee
from idolatrie; for behold *all they
are of the fellowship therof shall be con-
founded,* * as sayth the Prophet.

20. And because this old serpent
would creep again into the church
and paradise of God, to seduce
the Saints, and set his own throne
there; the Lord Iesus by his An-
gel certified his servant Iohn, and
by him hath warned us all, that the
Christians also would in time for-
sake the true service of God in spi-
rit, and would worship * *Devils*; even
idols of gold and silver and brasse
and stone and wood; being drawn
herevnto by the effectual delusion
of Satan in his eldest son Antichrist
the child of perdition; whose doc-
trines would be the *doctrines of* * *Di-
vils*; whose kingdome should be
menaged by * *spirits of Devils*, and
men drawn by them to battell a-
gainst God almighty. Hereupon
is that

is that glorious synagoge proclay-
 med with the lowd v.oyce of an
 heavenly Angel, to become the
habitation of Devils, and with an ^{†Rev. 13. 1}
 other voyce^{2.} all Gods people are ^{vers. 4.}
 willed to goe out of her, that they
 partake not in her synns, & receive
 not of her plagues: for if^{3.} any man ^{†Rev. 14. 9.}
 worship that beast or his image, or ^{10.}
 take his mark; he shal drink of the
 wine of Gods wrath, and be
 tormented in fyre and brimstone,
 before the holy Angels and be-
 fore the Lamb, and the smoke
 of their torment shall ascend ever-
 more.

21. And as by the word of Christ
 men were withdrawn from idola-
 trie and communion with the wic-
 ked; so were they also exhorted to
 draw neer to the Lord, & in fayth
 and love to cleave vnto him alone:
 that turning from darknes to light,
 and from the power of Satan vnto ^{†Aa. 14. 1}
 God

God, they might receive forgiveness of sinns, and inheritance among them which are sanctified by faith in him. They were therefore ¹ informed in the mysterie of the Gospel, baptised into the name of the Lord in who they beleaved, separated from others* that frowardly refused, had their * assemblies for prayer, doctrine and other holy exercises, which they were exhorted to continew, taking heed that they were not vnequally yoked with infidels of the world; nor commingled with open sinners in the Church, but to † cast out the wicked from among them, that they might be joyntly a sweet new lump, as they were severally ¹ unleavened loaves, and so to serve * the Lord as they might please him with reverence and feare, * keeping themselves from idols, and † unspotted of the world.

Thus

Mat 28.19

30. A. & 2.

34--38, and

8.35.-38. &

30.36.-48.

*Act. 2.40.

& 19.8.9.

†Act. 1.13.

34-15. & 2

3, & 12, 12

& 14.27.

†Heb. 10.

35.

2Cor. 6.15

1Cor. 5.9.

11, 13.

vers 7.

Heb. 12.

8.

†Ioh. 5.21

lam. 1.27.

22. Thus hath God taught us,
 that all Idolatry, whither of Pay-
 nims, Iewes or Christians, is the
 worship of *Devils*: and from it, hath
 in all ages since the world began,
 caled his elect; that they shūning
 the societie of the Serpent and his
 seed, might repair to *the Lamb ^{*Rev. 14.}
 that standeth on mount Sion, ha- ^{1, - 4.}
 ving his Fathers name written on
 their foreheads, and follow him
 whither soever he goeth; might
 walk in the *light of the heavenly ^{*Rev. 21. 24}
 Ierusalem, and there have fel-
 lowship with the Lord & one
 with an other; to their pre-
 servation from death, &
 the glorie of God in
 their eternal life
 and salvation.

HOW FAR WE MVST
 avoyd cōmunion with
 Divils: & how far
 with the wicked
 men

FOr asmuch as Satā is an open
 professed adversary of God &
 men alwayes, and al his ende-
 vours tend to the Lords dishonour
 & our destruction; neyther is there
 any bond of nature or otherwise
 between him & us, that we should
 have entercourse with him, or seek
 his geod or peace for ever: there-
 fore are we absolutely forbidden
 all manner communion with him,
 in things spirituall or humane; all
 which we may reduce vnto foure
 heads.

2. The first concerneth our faith,
 that we give no credit to his word
 as did our * first parents, nor ad-
 mit into our harts any of his do-
 ctrines or damnable heresies; which
 are caled

called by the Apostle *doctrines ^{1 Tim. 4, 1};
 Divils: but that we hold fast the ^{2.}
 word of life taught us of God in
 scriptures onely, & avoyding ^{12 Cor. 11,}
 errors and lies in religion; whi- ^{3. 2 Tim. 2.}
 ether hethenish Iewish or Antichrif- ^{19. Tit. 1. 13}
 tians; for whosoever be the instru- ^{14.}
 ments, Satan is the Father of them, ^{Hoh. 8. 44.}
 and by them doth draw men vnto ^{2 Thes. 2. 9.}
 destruction. ^{10. 11. 12.}

3. The second concerneth our
 outward cariage, that we doe not
 present our bodies; or by any
 thing that we have, give ¹ mainte-
 nance to his worship and service,
 where or howsoever: but as our
 bodies and spirits are the Lords,
 so with them both to glorify, and
 serve him onely, and honour [†]him
 with our substance; fleeing all ido-
 latrie which is Satans worship, and
 outward communion therewith; &
 not vpon any pretense, eyther of
 our own knowledge, and inward
 dislike

[†]Exod. 26. 1
 Nu. 25. 2. 3.
 Psal. 7. 7.
 Dan. 3. 17.
 1 Cor. 10.
 14. 10. Rev.
 14. 7. 9. 10.
 1 Ezek. 16.
 17. 18. 19.
 Hof. 2. 8.
 *1 Cor. 6. 10
 Mat. 4. 9. 10
 Rom. 8. 13.
 †Prov 3. 9

dislike of the Idol, or the pleasing
of others, or winning them by the
means to the fayth, or avoyding
our trouble, or presuming of the
mercy of God, or the like; to par-
ticipate in the service & sacrifices
of Divils. God in his law gave the
generall precept for his people
1 Lev. 17, 7. *They shal no more offer their offerings
to divils;* and in the Gospel we have
1 Cor. 10. *this instruction, ye cannot be partakers
21.* *of the Lords table, and of the table
of Divils.*

4. The third concerneth diabol-
lish arts, wherby many men have be-
lowship with the damned spirits.
Conjuring, inchantment, witch-
craft, sorcerie, divination, char-
ming, necromantie, and all other
of the like nature. Touching which
Gods law forbiddeth two things.
1. that no man should himself use
any such cursed craft, many of
which are particularly named, Deut.

dislike of the Idol, or the pleasure of others, or winning them by any means to the fayth, or avoyding our trouble, or presuming of the mercy of God, or the like; to participate in the service & sacrifice of Devils. God in his law gave a generall precept for his people

1 Lev. 17, 7.

They shal no more offer their offerings to devils; and in the Gospel we have this instruction, ye cannot be partakers of the Lords table, and of the table of Devils.

1 Cor. 10.

21.

4. The third concerneth dishonest arts, wherby many men have fellowship with the damned spirits. Conjuring, enchantment, witchcraft, sorcerie, divination, charming, necromantie, and all other of the like nature. Touching which Gods law forbiddeth two things. 1. that no man should himself use any such cursed craft, many of which are particularly named, De

10. 11. but man or woman that
 such spirits, † should die the
 death: 2. also that none should
 seek vnto such for instruction or
 counsel in any matter, for so they
 would forsake the living God, and
 come to the dead. Wherefore
 this transgression is noted for one
 of the two causes of King Sauls
 death: that he * sought and asked
 counsel of a familiar spirit, (by a
 witch at †Endor,) and asked not
 of the Lord. And as Christ would
 not have the Divils to beare wit-
 nes of him; so neyther would the
 apostles suffer a mayd which had
 spirit of Divination, to acknow-
 ledge them to be the servants of the
 most high God, and preachers of
 the way of salvation. Finally, not
 onely these evil arts, and practisers
 of them; but all books or writings,
 or other meanes which may nou-
 tish the same, are to be shunned and
 I abolish.

† Lev. 20, 27.

Exod. 22, 38.

† Isa. 8, 19,

Deu. 18. 14.

* 1 Chro. 10,

13; 14.

† 1 Sam. 28,

7, &c.

† Mar. 1, 34.

1 Act. 16, 16

17, 18.

*Act. 19. 19

abolished: as the practise of the Christiāns, that *burned their bookes of curious crafts, doth teach us.

5. The fourth head concerned Satans tentations, suggestions, and provocations unto evill; whereby

he dayly solliciteth every mā unto syn: all which we are taught of God

†1 Pet. 5. 9.

Iam. 4. 7.

†Eph 4. 27.

*Eph. 6. 16.

13, 14. &c.

carefully to *resist, giving no place to the Divil, but by faith to quench

all his fyerie darts; and being armed with the whole armour of

God to stand fast in the evill day, in our prayers to desyre * that we

*Mat. 6, 13.]

may be delivered from that wicked one. Herein all the Saints

while they live on earth, come short of their dutie; and too often do

admit of fellowship with the Divil by reason of the corruption of

nature, and infirmity of the flesh: but by faith in Christ we

†Rom. 16,

29,

overcome and triumph, and *shall in the end have full redemption

from

in all these evils.

6. Thus are we taught of God
 resist Satan, and avoyd all man-
 fellowship with him to the vt-
 of our power: because all
 endeavours are against vs for e-
 neyther can we work in him
 good, by any meanes, at any
 e. But the estate of the wicked
 m, is otherwise to be confide-
 ; because they and we are all
 e flesh and blood; are all placed
 God, to live together in this
 world, & enjoy mutually his com-
 on blessings, as the light of the
 , the rayn, & fruits of the earth,
 d other creatures; besides our
 il societie in common weales:
 that we cannot avoyd all med-
 g with them, except we should
 out of the world as * the Apost-
 teacheth. Also of many of them
 ere is hope, that they may be cō-
 erted from their evil wayes; which

1 Cor. 5, 10

by all good and gentle meanes
 should procure. Howbeit of sinners
 there is difference to be made;
 some are yet uncalled to the know-
 ledg and faith of Christ; others
 called, and doe professe one com-
 faith in Christs Church with
 but walk unworthie of the same
 and some have departed from the
 faith and obedience whereunto
 they were come, and are cast out
 of the Church, * delivered unto
 Satan. Of our speciall dutie to
 as being in the Church doe trans-
 gresse, it resteth to be spoken here-
 after; here I will treat of wicked
 men in general.

* 1 Cor. 5, 5.

2 Tim. 1, 20

7. Concerning whom, we are
 taught of God, not to communi-
 cate with them in any evil action
 as not to * run with the thief nor
 partake with the adulterer, nor
 * walk in the way with those that
 lay wayt for blood; nor

* Psal. 50, 18.

† Pro. 1, 10.

11, 14, 15.

† Pro. 23, 10

com

company with drunkards or glut-
 tons, ^{or} have * fellowship with *Eph. 5. 11.
 or other their unfruitful works
 of darknes, but reprove them ra-
 ther and avoyd them; especially
 their spirituall and religious acti-
 ons, as† not to offer their offerings
 of blood, nor make mentiō of their
 names with our lipps, not to fre-
 quent their † assemblies, nor eat
 their sacrifices, though they call
 and invite us therto; for even the
 word of God, and all other holy
 things * are pollured among them,
 their prayers† turned to sinn, and
 their sacrifices † abomination to the
 Lord.
 8. And not in hart and mynd
 alone, are we to mislike and eschew
 their idolatries, and other evil acti-
 ons: but to keep our † bodies as wel
 as our spirits pure, because Christ
 hath redeemed both, and with both
 we must glorify God. We may
 not

†Psa. 16, 4.

†Psa. 26, 5, 6

Exod. 34.

15. Nū. 25,

2. Prov. 9.

15. &c.

*Num. 19,

22, Hag. 2,

12, 14, 15.

Tit. 1, 15,

16.

†Psa. 109, 7

†Prov. 15, 8

†Rom. 6, 12

13, 1 Cor. 6,

15, 10.

*Jer. 5, 7.

†Exo. 23, 13.

Hof. 2, 17.

†Hof. 13, 2.

1 Kin. 19, 18.

Exod. 20, 5.

1 Cor. 10,

14--20.

Hof. 4, 14.

*Ezek. 18, 6.

11. Pf. 141.

4.

†Deu. 13, 6.

& 33, 9.

†Exo. 23, 2.

Mat. 7, 13.

1 Dan. 3, 14.

15--18. Act

4, 19.

*2 Cor. 6, 17.

& 7, 1.

not therfore * swear by their idols
 nor † make any other religious
 mention of them with our lippes.
 We may not † kisse them, nor bow
 the knee, nor doe any other signe
 of reverence unto them. We may
 not present our bodies at their ho-
 ly feasts, in their hallowed pla-
 ces, nor suffer our mouthes to be
 of their delicates; much lesse re-
 pair to any such places for the re-
 past or feeding of our soules. We
 may not cyther † at allurement of
 parents, brethren, or most deare
 freinds; or by the example or en-
 tisement of the † multitude, or by
 the † commandement of the Magis-
 trate, doe these or any these evils,
 but following the vword of God
 to * separate our selves, touch
 unclean thing, cleanse us from all
 filthynes of the flesh and spirit, and
 so grow up unto full holines in the
 feare of God. Finally; we may not

syn our selves in mariage, with
 y that are not of the same faith
 and felowship with us, in the Gos-
 pel of Christ.

9. The causes of this restraynt
 separation from the wicked, are.
 first the will & glorie of God, who
 to the end we might be his, hath
 covered us from other people; and
 upon this condition hath promised
 *accept us, and *marie us unto
 himself in faith, that we should give
 our selves talone to him and to his
 service, and not rune a'whoring af-
 ter strangers. And hath made this
 our refreyning from communion
 with the wicked, *one expresse &
 special part of his covenāt with us.
 secondly it is for our owne good,
 lest by familiarity with the wicked
 we should learn their wayes, and
 receive destruction to our souls, as
 others before us, by and for like
 mariage have done. Therefore are we
 warned

*Gen. 6, 3.

Mal. 2, 11.

1 Cor. 7, 39.

Lev. 20, 16

*2 Cor. 6, 17

†Hos. 2, 20.

†Mat. 4, 10.

Deu. 31, 16

17.

*Exod. 34,

27. With

vers. 11. 15,

16.

†Pro. 22, 25

†Ps. 106, 35

36. Deu. 4, 3

†Prov. 7.
21--25, 27.

*Rev. 13. 4.

†1. Pet. 4. 1

†Act. 2, 37,
40, 41.

†A. 12, 9.
& 13, 45, 50
51.

*A. 16, 18.
Rev. 2, 13.
2 Cor. 6,
35, 17.

† warned, not to wander in their pathes, nor let our hart decline to their wayes; for they goe down to the chambers of death: and if we be* partakers in their sinns, we shall receive also of their plagues. Thirdly it is for the good of those wicked men themselves, (if such be the grace of God towards them,) or for their more certayn and just condemnation; that seeing vs to separate from them, * and thinking it strange that we run not with them vnto the same evils; hearing our reproofs and witnes against them; are eyther †drawen to consider their wayes, and turn their feet vnto Gods testimonies, or els †blaspheming, persist and are hardned in their evil course vnto judgment. Fourthly it is for the overthrow of * Satans throne and kingdome, which the words and works of the Saincts do beat down day.

ly, discovering his errors and
 dominations, keeping themselves,
 and drawing others from his de-
 ceits and snares: whereas by* com- ^{*1 Cor. 10.}
 municating in those evils, they ^{10. 21.}
 should both honour and advance
 that enemy; and strengthen the
 wickeds hands, that they should
 not turne from their impietic.

10. But though we may have
 no communion with the wicked
 in their religion, nor any other e-
 vil action, against either table of
 Gods Law: yet in civil affayrs ^{*1 Cor. 10.}
 we are taught of God to converse ^{27.}
 with them in peace. As to* eat ^{† Gen. 23. 3}
 and drink with them, ^{4. - 16.} buy and sell, ^{† Gen. 14.}
 make † covenants of peace, ^{13. Deut. 20} shew
 kindness to them, pity their estate, ^{10.}
 love them, ^{12 Sam. 10. 2} relieve their wants, ^{* Mat. 5, 44.}
 and † receive from them for our ^{† Pro. 21, 25}
 relief; ^{† Deut. 23.} pray for them, labour by ^{4.}
 all gentle demeanure † to convert ^{1 Tim. 2, 1}
 them from their evil way, and doe ^{† 2 Tim. 2,}
 any ^{24. 25.}

*Gal. 6, 10.

†Rom. 13,

1, 2, 1 Pet.

2, 13, 14.

†Mat. 22

21.

†Mat. 5. 39.

Rō. 12. 19.

*Luk. 23, 34

Act. 7. 60.

†Rō. 12, 18

†Mat. 2. 45.

48.

any * good we can to their soules
 or bodies, or any thing that is
 theirs. And if we live in their
 polities and dominions, we ought
 to be†subject to al civil Magistrates
 high or low, and that of conscience,
 pay them †their tributes, customs
 and other like duties for their co-
 mon wealth; to beare their exac-
 tions, oppressions, persecutions,
 *patiently, without rebellion or re-
 sistance; and even pray *for them
 that shall so misuse us: that thus
 as much as in us lyeth, wee may
 doe good unto, and haue peace
 with * all men, in all things
 except syn; and be perfect,
 †as our father which is
 in heaven is per-
 fect.

How the Saincts are called out of themselves, and taught to forsake their own wayes and works. that they may have cōmunion with God in Christ.

FOrasmuch as all men bear in their bosomes natural corrup-tions, bred with them in the ^{†Ps. 50, 5.} womb, & brought up with them frō the cradle, wherby they are all alike childrē of wrath: our separatiō frō ^{†Eph. 2, 3.} other wicked, wil litle availe us, unlesse we be also separated from our selves, and learne to renounce the lust and affections, yea even the fayr-seeming workes and wisdome of the flesh. For what ar we the better for avoiding outward pollution by others, if a fretting leprosy cleav to our flesh & bones, and our ^{•Iob. 9, 31.} own clothes doe make us filthy?

2. To draw us therefore quite out of the miry pit of corruption, the Lord hath called us frō the love and

and liking of our selves also; as being naturally both his enemies and our own; teaching us that our wits are * incapable of his heavenly mysteries, our reason * enmitie against him & his law; our thoughts & purposes [†] evil, our affectiōs [†] brutish, our wisdom [†] foolishnes, all our glorious grace [†] as the flour of grasse: and that therefore we must be turned and become * as little children; even [†] born againe, or els we cannot see the kingdome of God.

3. In matters of religion, we must not doe what * seemeth good in our owne eyes, not [†] choole our own wayes, nor [†] forge things out of our own harts, nor * make to our selves any similitude of things in heaven or earth, nor walk * in our own counsels: for what is man that he should invent services of God, or doe any thing which the Lord requi-

* 1 Cor. 2, 14
† Rom. 8, 7

† Gen. 8, 21.
† Jer. 10, 14.
† Ps. 73, 22.
† 1 Cor. 1,
19, 20.

† 1. Pet. 1,
24.

* Mat. 18, 3.

† Joh. 3, 3.

* Deut. 12, 8

† Esa. 66, 3.

† 1 King. 12,
33.

* Exod. 20, 4

† Ps. 81, 12.

*requireth not at his hands. The things of God † knoweth no man but the spirit of God; of him therefore we must learn his feare, what he commandeth, that onely must we doe, ' we may not put to it, nor take ought from it. For when Israel set their own thresholds and posts by the Lords, *they defiled his holy name with their abominations.

4. The * mysteries of his faith, we may not measure by "carnall reason, or our own shallow understanding; but learn with reverence to beleeeve all his words; knowing that † the things which eye hath not seen, neyther ear heard, neyther came into mans hart, are which God hath prepared for them that love him: and neyther 'flesh nor blood, but himself dooth manifest them unto us; and as his words are spirit and life, so is it his

"Isa. 1, 13.

1er. 7, 31.

† 1 Cor. 2, 10

'Deut. 12.

31.

*Eze. 43, 8.

† 1 Tim. 3.

16.

"Ioh. 6, 52

60. 63.

† 1 Cor. 2, 9

"Mat 16, 17

Iohn, 6, 45.

*1 Cor. 2, 10

Ioh. 6, 63.

Eph. 3, 3, 5.

*his spirit that searcheth all, even the deep things of God, reveleth them unto us and quickneth us.

†Heb. 11, 1.

†Rom. 4, 20

21, 18.

*Heb. 11,

11.

†Deu. 1, 19,

20, 21, 26,

32, 45, 46.

Heb. 3, 19.

5. The promises which are made us, we must embrace not by sight but by faith, which is the evidence of things not seen. And seem they never so unlikely or impossible, yet ought we not to doubt of them, or reason against them through unbelief; but even above hope to believe under hope: being fully assured that he which hath promised is able to doe it. For as Sara received strength to bring forth a child when she was past age, *because she judged him faithfull which had promised: so contrarywise, the children of Israel, when God had brought them through the wilderness even to the borders of the land of promise; yet could they not enter in, because of their unbelief.

6. The commandements of God

God, how hard or unreasonable
 ever they seem, we must readi-
 ly and cheerfully obey; laying a-
 side all * excuses, † delays, † feares, *Exo. 4, 1, 2
 and other things that may hinder us: 10. 13. 14.
 knowing that all * his precepts are † Psa. 119,
 perfect, righteous, pure, and just. 60.
 Therefore when God calleth us, we 15 Sam. 15.
 must follow him * though wee 24. Ier. 1, 7.
 know not whither wee shall come; 8. 17.
 when he sendeth us to any place of * Psa. 119, 72
 danger, we must goe † though we 8. & 119.
 know not what may befall us there; 128.
 when he commandeth us a thing, † Heb. 11, 8
 that is both † against nature of man, Ioh. 21, 19.
 and promise of God, we must 22.
 obey without murmuring or reaso- † Act. 20, 22
 ning: yea even to * the death must 23, 24. Luk.
 we be obedient, that we may re- 10. 3.
 ceive the crown of life. 1 Gen. 22, 2,
 3. Heb. 11,
 17, 18.
 * Phil. 2, 8.
 Rev. 2, 10.

7. In all our trials and tribula-
 tions, we must in faith & patience † Num. 10,
 possess our soules. We may not 2, 3. &c.
 murmur, though we want both Exo. 15, 24.
 bread

bread and water; nor speak against
 *Num. 31. 4 God, * though our way be never
 5. so grievous. When we be in
 †Exod. 14, 9 danger of our foes pursuing vs, we
 11, &c. must not complain; nor be affraid
 *Ps. 13. 6. "when they beset vs round about
 2 Kin. 6, 15, "If God^d cause men to ride over our
 16. heads; if he lead us into fyre and
 †Isa. 66. 12. into water, if he give us as * shee
 *Ps. 44, 11, to be eaten, and scatter us among
 29, 17, &c. the nations; if he smite us down in
 to the place of dragons, and cover
 us with the shadow of death: yet
 may we not forget him, nor deal
 falsely concerning his covenant; but
 †Rom. 8, 37 in all these triumph *as more than
 conquerours, through him that
 loved us. When in our troubles
 we expect his salvation, we must
 not make hast, and * though it be
 †Isa. 28, 16. ry, we must wayt; if he hide his face
 †Hab. 2, 3. from us, and *be angry against our
 2 Kin. 6, 33 prayer, so that we cry by^d day, but
 Lam. 3, 26. he heareth not, & by night, but have
 *Ps. 80, 4. no answer.
 †Isa. 22, 2.

audiee; if he put vs back' as dogs Mat. 15. 26
 unworthy of his grace; if he turne
 himself to be cruell against us and to Iob. 30. 21
 our enimie to vs with the strength of
 his hand: yet must we remeber that
 he is the rock of our saluatiō & say,
 I will wayt for the Lord that hath Isa. 9. 17.
 hid his face from Iacob, and I wil
 look for him; † Lo though he slay Iob. 13.
 me, yet wil I trust in him. 15.
 8. Notwithstanding all these and
 whatsoever els we can do or suffer
 for his names sake, yet must we imp-
 & cast down our selves before
 him, confessing that † we are but † Luk. 17.
 unprofitable seruants, we haue done 10.
 that which was our dutie to doe:
 and it' is nothing to the Almightye Iob. 22, 31
 that we are righteous, our † weldo- & 35, 7.
 ing extendeth not to him. Neyther † Pla. 16, 2.
 for our works done, or of him † Rom. 3, 28
 foreseen to be done, hath he saved & 9, 11.
 and caled vs with a holy calling; but 2 Tim. 1, 9.
 according to his own purpōse and
 grace, which was giuē to vs through
 K. Christ

Christ Iesus before the world was.

And because we are al too wel persuaded of our selves and our good

deserts, the Lord useth two meanes

for to humble us; the one is his Law

which sheweth us our synns & in-

firmities; the other, † *Corrections*

whereby he openeth our eares

cause us to turne away our wayes

& that he might cover our pride

both these Solomon sayth *the*

mandment is a lantern, and the law

light; & corrections for instruction

the way of life.

† Job. 33, 16
17.

† Prov. 6, 23

* Rom. 3, 20

† Rom. 7, 9.

† Exod. 19, 8

† Exo 20, 19

21. Deut. 5,

30.

9. The Law * reveleth our synns

which lay hid within us, and sheweth

eth our weaknes to be greater

we could imagine. For first we

are * alive (in our own conceits

without the law, and will not st

to say † *All that the Lord cōmandeth*

we wil doe. But when he speaketh

we * can not endure to heare his

law at his mouth, but run away.

we doe receive it, it is with a vail
 over Moses face, not discerning
 the true nature of the Law which
 is spirituall, or end of the same,
 which is to † bring us to Christ:
 in hypocrisie, with hollow
 covered hearts, imagining the
 outward observatiō therof howso-
 ever it be, to be sufficient. But whē
 someth in deed to our cōscience,
 die, for syn (which we thought
 dead) reviveth, and * taking
 occasion by the cōmandement, de-
 veth us, and thereby slayeth us;
 when the law sayth, *Thou shalt*
lust, syn * worketh in us al man-
 ner of lust. And as the Israelites ha-
 ving heard the thundring voice of
 the Lord from heaven, forbidding
 them to have any other Gods
 before his face; did before fourty
 yeares were expired, forget both
 their promise, and their † fear,
 God himself their saviour, and

*Exo. 34.

30-33.

†Rō 7, 14.

†Gal. 3, 24.

†Rom. 7, 9.

*vers. 11.

†vers. 2.

*Exo. 19, 8.

†Exo. 20, 18.

&c.

1Pē 106. 2.

- *Exo. 32. 17. *made them Gods of metall: so
 2. is it with us all, when the cōman-
 dement cōmeth, syn aboundeth
 †Rom. 7. 13 and † appeareth to be syn, yea out
 of measure synfull. And because
 the wages of syn is death, the law
 †Rom. 4. 15 also¹ causeth wrath, which is *re-
 †Rom. 2. 13 veled from heaven against all un-
 godlines and unrighteousnes of
 men. Then are we cast down with
 sight and horror of our wretched
 case; and the more we strive to
 rid our selves out of these snares
 of hel, the faster we are intangled:
 †Rom. 7. 14. for we find our selves * carnal, and
 sold under syn; so as if we have
 wil to do good, yet¹ find we no
 †Rom. 7. 18. meanes to performe it; and with-
 out Gods grace we can neyther
 †Phil. 2. 13. twil nor doe. Wherefore we¹ cast
 †Rom. 7. 24. out upon our misery, and shoulde
 die in despayr, were it not that God
 did cause his favour in the face of
 Christ to shine upon us: in whom
 being

being grafted by faith, we*are dead ^{Gal. 2, 19,}
 to the law, but alive vnto God by ^{20.}
 bekef in his son, who hath loved
 vs, given himself for vs, and liveth
 in vs. Thus is the law, a light to dis-
 cover, a fyre to burne, a*hammer ^{†Ier. 23, 29.}
 to break whatsoever in vs is exalted
 against God, & is a scholemayster ^{†Gal. 3, 24.}
 to lead vs to Christ, that we might
 be made righteous by him, after
 that we are stript naked of our own
 misconceiued righteousness; and ha-
 ving our ' filthy garments taken ^{Zechar. 3,}
 fro vs, may be arayed with change ^{4.}
 of rayment, even that* fine-linen ^{*Rev. 19, 8.}
 pure and shining, which is the
 righteousness of the Saints.

10. The chastisements of God,
 are an other good means to thumble ^{†Lev. 26, 39}
 our stubborne nature, & vn baptised ^{40, 41.}
 hearts: making vs to^t search & trie ^{†Lam. 3, 39.}
 our wayes; and turne againe to the ⁴⁰
 Lord; to*crie vnto him in our dis- ^{*Psa. 107, 12}
 tresse; to have care to^t learn & keep ^{13, 17, 18, 19}
 his ^{& 78, 34.}
^{†Psa. 119,}
^{67, 71.}

†Deut. 8, 2.

†Job. 33. 17
20-27. 28.*2Cor. 1, 8,
9.

†Pro. 39. 15

“Heb. 12,
10.†Num. 15,
40.

his word. By them he † proveth vs, to know what is in our hearts, & letteth vs have experience both of our own infirmities, and of his power & grace. By them he bringeth vs to an humble confession and sorrow for our syns, and so delivereth our sowles from going into the pit. By them and our weakness in them, he teacheth vs to * trust in him and not in our selves. Thus † the rod and correction giveth vs wisdom, and wee are chastened for “ our profit, that we might be partakers of his holynes.

11. And thus God calleth vs out of our selves, from the vnbeleef, blindnes, hypocrisie, hardness of hart, pride, wantonnes, and all other inordinate affections that do possess vs, that we may beleve, love, feare and obey him alone; that we may † remember and doe al his commandements, and be ho-

yvnto our God. He teacheth vs
 to deny vngodlynes and worldly
 lusts, even such as "fight in our
 own members; that †our old man †Rom. 6, 6.
 being cracified with Christ, the
 body of syn may be destroyed and
 we serve syn no more. But ha-
 ving' our soules as weanlings with †Psa. 131. 2.
 withdrawn from all carnall plea-
 sures, and having * cast off every *Heb. 12. 1.
 thing that presseth down, and the
 yn that so easily compasseth vs a-
 bout; may delight in the Lord and
 his law, depending vpon him
 alone for life succour and salva-
 tion; neyther dispayring for our
 will deeds, nor boasting of our
 good, but by faith taking hold
 pon Christ and saying, †Whom †Psal. 73.
 25. 26.
 have I in heaven but thee? and I
 desire none in the earth with thee:
 my flesh faileth, and my hart, but God
 the rock of my hart and my portion
 for ever. Then bidding fare well

to the world, and meekly taking
 our crosse upon us, as men⁴ hate-
 ing our own life heer, to follow
 the Lamb whither soever he go-
 eth and shall bring us, to moun-
 taines or deserts, to hunger or
 thirst, to cold or nakednes, to trou-
 ble of body, or grief of mynd,
 to feares or terrours, or even to
 the dust of death: knowing that
 in all he will susteyn us, and in the
 end, wipe all teares from our eyes,
 after we have gone into fyre and
 into water, † he will bring us out
 into a welthie place: in our weak-
 nes he will strengthen us, in our
 wants he will relieve us, in all our
 cares, doubts, dangers and distres-
 ses, he will guide us by his coun-
 sel, and after receive us to glorie.

† Ioh. 12, 25.
 † Rev. 14. 4.
 † Psal. 66, 12.
 † Psal. 73, 24.

12. But these things are so hard unto
 flesh and blood, that the natural
 man chooseth rather to remayne
 in his wofull state, and enjoy the
 moment

momentany pleasures of syn, then
 in such streights and difficulties to
 follow Christ. For it is a heavy thing
 to renounce and forsake his own
 affections, to condemne his own
 wisdom for foolishnes, to rest
 wholly vpon Gods word and pro-
 mises, when nothing is seen but
 present want & calamitie; to aban-
 don pleasures, to tame and subdue
 his wanton lusts, to beare cheer-
 fully the reproches & persecutions
 of the world, & whatsoever els God
 shal bring vpon him; oftentimes
 to the losse of friends, wife, chil-
 dren, goods, lands and life it self.
 Therefore this state is in deed ^a De-
 nial of our selves, & carying of our
 crosse dayly: a ¹ Mortification of
 our earthly members, even a ^{*} day-
 ly dying and [†] breathing out of the
 ghost. As the sacrifices given unto
 God were ¹ killed, salted, and sent
 up in fyre; so wee that must give vp

1 Luk. 9. 23.

Col. 3. 5.

1 Cor. 15.

31.

† Ps. 86. 15

1 Lev. 1 5.

& c. Ezech. 1

43. 24.

*Rom. 12, 1

†Mar. 9, 49

*Heb. 13.

11. 12. 13.

†Song. 1, 3.

Iohn. 6. 44.

†Ioh. 1, 13.

*Eze. 36, 37

38.

†Rom. 15.

†6. Isa. 66.

20.

our own *bodies for a living sacrifice, must also be salted with fyre as* Christ hath sayd. And as him selfe (fulfilling the figure of the fyre offrings which were burnt without the camp,) "that he might sanctify vs with his own blood, suffered without the gate of Ierusalem, so must we likewise go out of the camp, bearing his reproch; which we never do willingly, til he †draw vs. For this our new birth, is not of blood, nor of the will of the flesh, nor of the will of man, but of God; who regenerateth, calleth and sanctifieth his Israel, increasing them with men like a flock; *and as the flock of holinesses, as the flock of Ierusalem in their solemne feasts, so filleth he desolate cities with flocks of men, which being by the ministry of the gospel †offred vp for sacrifices, are acceptable being sanctified by the holy

oly Ghost.

13. When thus we be changed by the power of Gods grace, we have got the victorie of our selves, subduing and ruling over our own spirits, which as Solomon sayth ^{Pro. 16. 32} "is better then if we wan a city; when we have hearkned to the crye of the ^{Voyce}, that all flesh is grasse, ^{Isa. 40. 6, 7} and all the grace thereof as the flower of the feild, and when we have found our grasse to be withered and flower faded, because the spirit of the Lord hath blown vpon it: when the strong hold of our imaginations is cast down, and every thought brought into captivity ^{12 Cor. 10. 5} to the obedience of Christ; when we have discerned our synns, felt the smart of them in our consciences, * pined away for our iniquities, and * judged our selves ^{Lev. 16. 30} ^{Ezek. 20,} ^{43.} worthie to be cut off for all our evils; when we have renounced all

con-

confidence in our selves, rejected
 "Isa. 64. 6. all our righteousnesses " as filthy
 clouts, and being humbled under
 the mightie hand of God, do with
 Job † abhorre our selves and repent
 in dust and ashes: then will he
 look vpon vs and turne our cap-
 tivity, and bring vs into his pro-
 mised rest, into which we' entring
 by faith shall there keep the true
 Sabbath of God, * cease from our
 own works as he did from his, and
 wholly give our selves to work the
 works of God, which is † to be-
 leeve in him whom he hath sent
 even Iesus Christ our " wisdom,
 justice, sanctification, and redemp-
 tion; who calleth vs with a holy cal-
 ling from the fellowship of Satan,
 Syn, this world, and our own cor-
 ruptions, to the happy communi-
 on with himself and with his Fa-
 ther, by fayth a while on earth;
 til we † shal behold his face in ius-
 tice

Hebr. 4. 3.

Ec.

* ver. 10.

† Ioh. 6. 28.

29

" 1 Cor. 1.

30.

† Ps. 7. 15.

re, and when we awake, be satisfied with his image.

Jerusalem, wash thine hart from wickednes, that thou mayst be saved: how long shal thy wicked thoughts remayn within thee? Ier. 4. 14.

CHAPT. XI.

*of the communion that we have with
God, in general,*

GOD having graciously freed us from the captivity of Satan, and called vs out of the world, and from our own corruptions, doth after this take us neer unto him, bestoweth more graces and blessings upon us, and accepteth againe the fruits of his own spirit in us. For he hath separated us from others, to "receive us unto" ^{2Cor. 6,} himselfe, and he wil be a Father un- ^{17. 18.}

to us, and we shalbe the sonns and daughters of the Lord Almighty.

2. This grace God signified to our fathers, when he had freed them from the bondage of Egypt, saying; ^{Exod. 19, 4} ye have seen what I did ^{3, 6.} to the Egyptians, and how I carried you upon eagles wings, and have brought you unto me; now therefore, if ye will hear my voice in deed, and keep my covenant; then shall ye be my chief treasure above all peoples, though all the earth be mine; ye shalbe unto me also a kingdome of preists, and a holy nation.

3. The manifestation and assurance of this grace, is to be seen in that eternal * Covenant and Oth which he maketh with us, and wherby he * stablisheth us for a people unto himself, and wilbe unto us a God; as he also sware unto our fathers Abraham

Isack

Iak and Iakob. Who were
 themselves joyned in league with
 the Lord, that had stablished this
 everlasting covenant with Abra-
 ham and his posteritie, to be God ^{Gen. 17. 7.}
 unto him and to his seed after
 him, but hath now fully and fi-
 nally ratified in Christ, and by
 that new Testamental-bond con-
 firmed in his blood, whereby he
 hath covenanted, that * he wilbe ^{Heb. 8. 10}
 our God, and we shalbe his peo-
 ple: whereupon it followeth
 that he being ours, and we his,
 assured hereof by faith in his gos-
 pell, we have † communion with ^{1. Ioh. 1. 3}
 the Father and with his Son Je-
 sus Christ, to the prayse of the
 glory of his grace, and our eternal
 happines. Whiles he being our ^{Prov. 8.}
 God, applicth his * wisdō, * strength, ^{† Psal. 118. 5.}
 * grace, and all other goodnes un-
 to us for good: & causeth vs agayn ^{† Psal. 84.}
 to apply * our bodies & our minds, ^{† Rom. 12. 1.}
 with

with all the faculties of them, in
the honour and service of his ma-
jestie; and this with such mutual
love, and neer conjunction, as God
is sayd to *dwell in us and we in him*
and with such peace, as *†* passeth
vnderstanding, that not without
cause doth the Psalmist sing, *†* *Blessed is the people whose God the Lord*

† 1. Ioh. 4.

16.

† Phil. 4, 7.

† Psal. 144,

15.

† 1. Cor. 12,

† Gal. 3, 28.

† Psal. 148,

31, 32, &c.

† 1. Cor. 1,

26, 27.

† Act. 2, 39.

† Deut. 29,

10, 11, 12.

4. The persons whom God ad-
mitteth into this gracious commu-
nion, are all sorts of people without
respect of persons: *†* Iewes & Gen-
tiles, bondmen and free, male and
female, *†* Kings of the earth and
peoples, Princes and all judges of
the world, yong-men & mayden
old men and children, *†* wise men
and fooles; even as *†* many as the
Lord our God shall call. The riches
of which grace, Moses also mani-
fested vnto Israel, when he sayd
† *Ye stand this day every one of you before the Lord your God, your heads*

Tribes, your Elders & your Offi-
 cials, al the men of Israel, your childrē,
 your wives, & thy stranger that is in thy
 city, from the † hewer of thy wood that is the
 to thy drawer of thy water; that basest ser-
 shouldst passe into the covenant of vants as
 Lord thy God, & into his oth which Ios. 2. 23.
 Lord thy God maketh with thee
 day &c. This ample mercy,
 God shewed even then, but hath
 much enlarged since by the send- Eph. 3, 13
 of his Son, that it might be seen 17.
 how he is * good to all; and his * Psal. 145, 9
 mercies over all his works: and
 that all flesh might blesse his holy † vers. 21.
 God, for ever and ever.

5. The originall of this grace to
 the Saints, cometh from the electio
 of God, who having set his delight † Deut. 10,
 in them to love them, choseth the 14, 15, and
 their seed, to be a precious people 7, 6, 7, 8.
 to himself, aboue all peoples vpon
 the earth; and as he sayth by the
 prophet, 'I have loved thee with an † Ier. 31, 3.

L

everlasting

Song. 1, 3.

1 Ios. 24,

25, 23.

† Ps. 119,

30, 173.

Deut. 26.

27. 18, 19.

† So the

Greek

ἐλκεν.

† ἐλκεν.

*everlasting love, therefore with mercy have drawn thee. From which further grace proceedeth; for they being thus drawen, doe * run after him, and * chose him again to be their God, and to serve him; they chose the way of faith, they chose his precepts. So is there a willing & joyfull covenant made between God and them, by mutual agreement, upon most holy and happy conditions, which Moses briefly described thus: 'Thou hast * made the Lord say this day, (that is, thou hast taken promise of, conditioned with, and consequently * hast chosen him,) to be to thee for a God, and to walk in his wayes, & to keep his statutes & his commandments and his judgments, and to hearken unto his voyce. And the Lord hath made thee to say this day (hath conditioned with & * chosen thee,) to be unto him for a peculiar people, evē as he spake unto thee, & to keep his cov-*

commandments; and to set thee high above all nations which he hath made, in grace and in name & in glory; & that thou shouldest be an holy people to the Lord thy God, even as he hath spoken.

6. The good things communicated with us of God, by that covenant of his grace, the Apostle summeth up, when he sayeth that his divine power hath given us all things that pertain to Life & godlines.

For as he is himself the * Living God, & † giver of life vnto all things; so is he 'not the God of the Dead, but out of the Living.

To the end therefore that we, which were * dead in trespasses and synns, and * strangers from the Life of God, through the ignorance that was in us, and in that estate were not his people; might be the † sonns of the Living

God, and ' heyres of the grace of Life: it was needful, that we should receive from him this grace, which

* 2 Pet. 1. 3.

† Jer. 10. 10

† 1 Tim. 6.

13.
† Mat. 22. 32

* Eph. 2. 1.

† Eph. 4. 18.

† Hos. 1. 10.

† 1 Pet. 3. 7.

^cPsa. 36. 9.

[†]Deut 30,
20.

[†]Psa. 119,
93. 50.

^{*}Deut. 8. 3.

[†]Ez. 38, 16

^cRom. 6, 13

[†]Psa. 56, 13.

[†]Lev. 26, 12

els we could not have from any other; because with him "is the well of life, and in his light shall we see light; he is [†]our Life and the length of our dayes, his ^precepts and his promises doe quicken us, and by all ^{*}that proceedeth out of his mouth, doth a man live; as that good King Hezekiah confessed upon his recoverie from death, [†]o Lord by them (men) live, and by all of them (is) the life of my spirit; and thou hast caused me to sleep, and hast given life vnto me.

7. And when we are made partakers of the life of God, then feel we the fellowship and communion spoken of; and as our life encreaseth, so dooth our joy, by the perceiving of our happines, and we "give our selves vnto God, as they that are alive from the dead, [†]walking before him in the light of the living. God also himself [†]walketh with

with us, leading us * by the rivers
of waters, in a straight way where- ^{*Ter. 31, 9}
we shal not stumble, & our sowl ^{12, 14.}

shalbe as a watered garden; we
shal have no more sorow, but shal
be satisfied with the goodnes
of the Lord; * our hart shal live for ^{†psa. 22, 26.}

ever. To the end therfore that
we may in some sort discerne this
incomprehensible grace, let vs con-
sider some principall of the many
good things, that God doth give
us, pertheyning unto Life and god-
liness.

8. And first, for that *Understanding* ^{*Pro. 16, 22}
is a wellspring of Life unto them
that have it; the God of our Lord
Jesus Christ, the Father of glorie,
giveth unto us the spirit of wis- ^{*Eph. 1, 17,}
dom, and revelation through the ^{18.}
knowledge of him, wherby the
eyes of our understanding are light-
ned, and we know what is the
hope of his caling, and what the
riches

¶ Psal. 119,
18.
† verſ. 27.

¶ Ioh 6, 45
* Ioh. 3, 20

† ver. 27.

¶ Psal. 119.
102.

¶ Iſa. 48, 17.

¶ Iſa. 30. 21.

riches of his glorious inheritance
is in the Saints: so he having opened
our eyes, * we see the wonders
of his law, and he causeth us to
understand the way of his precepts.
This is a special point of the happiness
of Gods people, above all people
of the earth, that they have both
his Law for a light, and himself for
their instructor, and so are all * *taught of God*, and have * an Oynement
from him that is holy, whereby they
know all things, and need not that
any man teach them, but as the same
anointing teacheth them all things.
Hereupon the Prophet said vnto God,
“I have not declined from thy judgments,
because thou didst teach me; and
himself sayth vnto his people, † I am
the Lord thy God, which teach thee
to profit, and lead thee by the way
that thou shouldest goe; & thine
ears shall heare a word behind thee, say-

This is the way, walk ye in it, whē
 thou turnest to the right hand, and
 when thou turnest to the left.
 Thus the † secret of the Lord is †Psa.27.14
 revealed to them that feare him; &
 his covenāt, for to give them know-
 ledge; he ⁊ openeth their mind, ⁊Luk.24.45
 that they may understand the scrip-
 tures, he openeth vnto thē the ⁊ mysl- ⁊Eph.1.2
 erie of his will, and ⁊ filleth them ⁊Colos.2.9
 with knowledge of the same, in
 all wisdom and spiritual vndersta-
 nding, that so they may be parta-
 kers of his life, as David sayth,
 ⁊ give me understanding, and I shall ⁊Psa.119
 live. And that this grace proceed- 144
 eth from his covenant, and confir-
 meth the same, himself sheweth
 when he sayth; † I will give them an †Ier.34.7
 hart to know me, that I am the Lord;
 and they shalbe my people, and I will be
 their God.

9. An other of the gifts per-
 teynning unto Life and godlines, is

Faith; wherby our Fathers "walked
 "Gt. 5. 22. with God, pleased him, wrought
 Heb. 11. 5. many good works, obteyned good
 6. 39. report, and in the end, the saluati-
 on of their sowles. This grace we
 Eph. 2. 8. have not of our selves, 'it is the
 "Act. 14. 27 gift of God, who openeth * the
 † Tit. 1. 1. dore thereof vnto his chosen peo-
 ple, which therefore is caled † *the*
faith of Gods elect; and wondrous
 is the force thereof in our sowles,
 "Mar. 9. 23. for by it "all things are made pos-
 † 1 Thes. 5. 8 sible to vs, it is our † brestplate, and
 Eph. 6. 16. it is our ' shield wherby we quench
 all the fyrie darts of the Diuill; it
 * 1 Ioh. 5. 4. is the * victorie whereby we over-
 2 Cor. 5. 7. come the world; by it we ' walk,
 whiles we are Pilgroms here on
 earth, and absent from the Lord;
 "Rō. 11. 29. by it we stand "in the grace & favor
 † Gal. 2. 20. of God: by it † we *Live*, by it our
 1 Act. 1. 9 * God doth ' purifie our harts, and
 * 1 Pet. 1. 5. through it * doth keep us by his
 power vnto saluation.

This

10. This Faith, doth alwayes
 respect the word of God, † from † Ro. 10, 17.
 whence it ariseth, and by which
 it is wrought in us through his
 spirit: which therfore is called, *the*
word of faith, and is no vayne ^{1 vers. 3.}
 word concerning us, but is * our ^{* Deu. 32, 47}
life. It looketh also unto all
 Gods oracles, teaching us to be-
 lieve * all things that are written † Act. 24,
 in the Law and Prophets, and † in ^{14.}
 the Gospel. It causeth us to appre- ^{† Ioh. 20, 32}
 hend Gods ancient mercies shew-
 ed to our fathers, as belonging also
 to us; for so we learn of the Apo-
 stles, to apply the ' promise of
 Gods presence and continued fa-
 vour with Iosua; * his imputation ^{† Heb. 13, 5.}
 of justice unto Abraham; the * bold- ^{with Ios. 1.}
 nes and courage of David, upon ^{5.}
 Gods assistāce; & generally " what- ^{* Rom. 4, 23}
 soever things are writtē aforetyme, ^{24.}
 as being written for our learning, ^{† Psa. 118, 6}
 comfort, and encrease of faith. So ^{with Heb.}
 also ^{13, 6.}
 also ^{* Rom. 15, 4}

also we learne of the Prophets,
 which spake of things done long
 before, as if they had been seen
 and felt by themselves. Hosea
 sayth of Iaakob, † God found him in
 Bethel, and there he spake with us;
 the Psalmist singeth of Gods bring-
 ing Israel through the Sea and lan-
 den, He turned sea into drie land,
 1 Hef. 12, 4. *they passed through the river on
 foot, there did we reioyce in him.*
 According to whose examples, we
 that now live and beleeve, because
 2 Cor. 4, 13 we have received the * same spirit
 of faith with the Patriarches, and
 have obteyned a * like-precious
 faith with the Apostles; may also
 12 Pet. 1, 1. say with them, “ my welbeloved
 1 Sog. 2, 16. is mine and I am his, I * know that
 † Iob. 19, 25 my redemer liveth; and I † live by
 1 Gal. 2, 20. faith in him who hath loved me,
 and given himself for me.

11. The most excellent fruit that
 we reap of Faith, is our Iustificatio
 in

in the sight of God, by his grace
 in Christ Iesus. For whereas two
 wayes of Life & Iustice are set be-
 fore vs in the scriptures, the one
 by keeping the Law of the Lord,
 even all his precepts, of which it is
 sayd, *"The man that dooth them, shall* ^{"Rom. 10, 5}
live by them; and againe, *† This shall* ^{† Deut. 6, 25}
be our Iustice before the Lord our God,
if we take heed to keep all his com-
mandements, as he hath cōmanded us:
 the other by faith in Christ; as it
 is written, *† God so loved the world*
that he hath given his onely begotten ^{† Ioh 3, 16.}
Sonn, that whosoever beleeveth in him
should not perish, but have everlasting
life: the first of these wayes is such,
 as no ^{*} flesh can be justified by. For ^{* Gal. 2, 16.}
 though the Law consisteth of [†] *Li-* ^{† Act. 7, 38.}
ving oracles, and every commande-
 ment ^{"Rom. 7, 12} is holy and just and good;
 yet by reason of syn that dewelleth
 in us, [†] the same commandement ^{† vers. 10.}
 which was ordeyned *unto life,* is
 found

†Rom. 7, 11

¶vers. 8.

*vers. 13.

†Rom. 5, 20

*Gal. 3, 21.

†vers. 19.

†Rom. 3, 20

*Gal. 3, 10.

†Gal. 2, 19.

found to be unto us to death. For
 †syn taketh occasion by the com-
 mandemēt, & deceiveth us, & ther-
 by killeth us; as whē the Law sayth,
Thow shalt not lust, †syn worketh in
 us all maner of lust; so the Law is
 the life and strength of syn, in us
 that are carnal and sold vnder syn;
 and syn * is made out of measure
 synful by the commandement, &
 the † Law entred that the offence
 might abound. Therefore "can it
 not give us Life, neyther was it gi-
 ven to that end, but was added
 unto the promise of grace by
 Christ, † because of the transgressi-
 ons; and by it cometh † the know-
 ledge of syn; it also condemneth
 and curseth* all syn and synners,
 and † through it are we *dead* unto
 it, that we might *live* unto God.
 For the terrours therof tormenting
 our synful sowles, we are forced to
 seek refuge from Gods wrath in
 some

one other, which we can not find
 in any but in Christ, whom God
 hath proposed to be the reconcili-
 ation for all our synns, whom we
 apprehend by faith; and until faith
 come, are ¹ kept fast, & as it were
 locked up under the Law, wher-
 24. ¹Gal. 3, 23
 we have this excellent vse and
 benefit, that it is a * *child-leader* or
cholemayster, to bring us unto * *παιδα-*
γωγός.
 Christ. In whom the justice of God
 is satisfied for all our trespasses, by
 his death on the tree wheron he
 was made a * curse for us, and re-
 deemed us from the curse of the [†]Gal. 3, 13
 Law. And so our syns which were
 imputed unto him, shall no more
 be imputed unto us, but forgiven
 for his sake, and that blessednes
 cometh on us which is written,
Blessed are they whose iniquities are
forgiven, & whose synns are covered: [†]Rom. 4, 7
Blessed is the man to whom the Lord
8. imputeth not syn. Yea God, as he
 imputeth

†verf. 6.

*Phil. 3. 9.

*Abraham.
Gen. 15, 6.

†Rom. 4, 16

†verf. 23, 24

*Rom 3, 28

*Ioh. 6, 29.

imputeth not but pardoneth synes; so dooth he impute † justice & righteousness to us, without works of ours; because Christ fulfilled all righteousness for us that beleeve; and we shall be found in him 'not having our owne justice which is of the Law, but that which is through the faith of Christ, even the justice which is of God through Faith. To teach us this, the * first man whom Moses mentioneth to have *beleeved the Lord*; he presently adorneth with this grace, that *God imputed that to him for iustice*. And he being made the * Father of all beleevers; that is written † for vs also, unto whom Beleevers shall be imputed for *Iustice* in like wise. Thus are we 'justified by Faith, without the works of the Law; yea faith is come in place of all good works, as Christ hath sayd, * *this is the work of God*, that

fy *believe in him whom he hath sent;*
 e *this also is his commandement,*
 or *that we beleeve in the name of his* †1 Ioh. 3. 23
 ille *son Iesus Christ; whom he that*
 eeve *hath, " hath Life, and he that hath "* 1 Ioh. 5. 12
 ' *not the Son of God, hath not Life:*
 hic *but who so * trusteth to his own* *Ezek. 33,
 h *righteousnes, and commiteth ini-* 13
 ve *quity, shall surely die, as sayth the*
 ug *prophet. Thus live we by faith*
 fir *in Christ, and that heavenly o-*
 t *racle is fulfilled, * The just shall live* †Hab. 2. 4.
 n *by his faith.* Gal. 3. 12.

12. This Life and grace, is one
 condition of that everlasting co-
 venant which our God hath made
 with us, and sayd † *I will be mer-* †Heb. 9. 12.
 ciful *to their unrighteousnes, and will*
 ke *remember their syns and their iniqui-*
 by *ties no more.* And being thus jus-
 he *ified by faith, we 'have peace to-* †Rom. 5. 1.
 ce *wards God through our Lord Ie-*
 th *sus Christ, whom he* hath given* *12. 43, 60
 at *to be our covenant and our light,*
 e *he*

†Psa. 51, 9. he^t hideth his face from our synns,
 and wipeth away all our iniquities,
 †Iob. 33, 24. and saith †deliver them that they
 goe not down into the pit, for I
 have found a ransome. Yea now
 †Num. 23, 21. he^t seeth no iniquitie in Iaakob,
 nor transgression in Israel; the Lord
 his God is with him, and the joy-
 ful shouw^t of a King is among the;
 though the syns of Iudah be sought
 †Ier. 50, 20. for, * they shalbe no more found,
 for the Lord is mercifull to them
 †Ilsa. 4, 4, & 44, 22, 23. whom he reserverth, he * hath
 washed the filthines of the daugh-
 ters of Sion, their transgressions
 are put away as a clowd, and like
 †Mic. 7, 19. a mist; their synns are all † cast into
 the bottome of the sea. For this,
 the saincts doe triumph and say,
 †Rom. 8, 33. ' who shall lay any thing to the
 charge of Gods chosen? it is God
 that justifieth, who shall condemn?
 †Psa. 71, 16. we will "goe forward in the strength
 of the Lord God, we will make
 mention

mention of thy justice, even of thyne
 And thus is fulfilled the
 saying of the Prophet *The whole* *Isa. 45. 25.*
and of Israel shal be Iustified, and glo-
ry, in the Lord.

13. Yet is there also further
 grace pertheyning to life and god-
 lines given vs of God, even our
sanctification; whervnto he hath
 called vs, and which we attayn
 unto by fayth in Christ. For
 the grace of God, that bringeth
 salvation unto all men, and hath
 appeared; doth teach vs that we
 should deny vngodlynnes & world-
 lusts, and that we should live
 soberly and righteously and god-
 ly in this present world, and not
 continew stil in syn, that grace
 may abound. We are the people
 of Gods holynnes, and he wil be
 halowed among vs, he the Lord
 dooth sanctify vs; he powreth clean
 water vpon vs that we may be
 M clean,

*1 Thes. 4. 7

† Act. 26. 18

† Tit. 2. 11,

2. 12.

† Rom. 6. 1.

* Isa. 63. 12.

† Lev. 22. 32

† Eze. 36. 25

†Heb. 10.
22.

†Eze. 36. 26

*vers. 27.

†Ezek. 37.
23.

†Lev. 19. 2.

†Heb. 8. 10

*1Pet. 3. 10.
11.

clean, † sprinkled in our harts from
an evil conscience, and washed
in our bodies with pure water
he [†] taketh away the stony hart
out of our body, and giveth vs a
hart of flesh, he ^{*} putteth his spi-
rit within vs, and causeth vs to
walk in his statutes, to keep his
judgments and doe them, that
we be [†] polluted no more with our
abominations, nor any of our trans-
gressions; and saith vnto vs †
*shalbe holy, for I the Lord your God
am holy.* And this is an other com-
dition of his gracious covenan-
t with vs, as it is written, [†] *I
put my lawes in their minde and
in their hart I wil write them, and I
be their God, and they shalbe my peo-
ple.*

14. Of this Sanctification there
be two parts, which they that long
after Life and to see good dayes
must seek; 1 ^{*} to eschew evil, 2 and

doe good. The way to attayn
 life, is by the † death and burial † Rom. 6. 3.
 of the old man, the corruption 4. 6.
 of nature; and the resurrection of
 the new: that so being † dead vnto
 sin, we may be alive vnto God
 Iesus Christ our Lord. The old
 man or body of syn, is the † whole
 man sowl and body, as he is born
 of nature, even * al flesh, and al the
 grace and glory therof, which the
 spirit of the Lord must blow vpon,
 and cause to fade as the flower
 of grasse, that the man may be
 born again, and made a new crea-
 ture, even born † of God. To work † Ioh. 1. 13.
 this wondrous change in vs, the
 Lord giveth two speciall graces,
 the 1. *Fear* & 2. *Love* of his name;
 by the one to restreyn vs from
 evil, and by the other to allure vs
 into good.

15. The Fear of the Lord, as
 is the † beginning of wisdom; so
 is

Pro. 14. 29

is it the ¹wellspring of Life, to avoyd the snares of death, & many graces flow from it into our sowles, of which this is one principal, (as

Pro. 16. 6.

Solomon sheweth,) that ¹by the *Fear of the Lord we depart from evil.*

*Psal. 5. 7.

†Psal. 2. 11.

Therefore is it joyned and commanded with the ^{*}worship and [†]service of the Lord, and is the special end of the giving of the Law vnto vs, as God sayd to Moses,

†Deu 4. 10

† Gather me the people together, and I wil cause them to hear my words *that they may learn to Fear me,* al the daies that they shall live vpon the earth. It is joyned in particular with many precepts, for a restraynt to keep vs from evil, even against

†Lev. 15. 17.

†vers. 36.

†vers. 43.

†Lev. 19. 32

men; as ¹ Oppresse not any man his neighbour, but fear thy God; †thou shalt take no vsury of thy brother, but shalt fear thy God; thou ^{*} shalt not rule over him cruelly, but shalt fear thy God, † thou shalt honour

honour the person of the old man,
 and feare thy God; [†]thow shalt not [†]vers. 14
 curse the deaf, nor put a stumbling
 block before the blind, but shalt
 feare thy God. It is also the end
 and effect of the Gospel, whereby
 God¹ giveth us one hart and one [†]1er. 32 39
 way, that we may feare him for ever, ^{40.}
 and putteth his Fear in our harts
 that we should not depart from
 him; but being careful and circum-
 spect in al our wayes, knowing^{*} the [†]1Cor. 5, 11
 terrour of the Lord, before whose ^{10.}
 judgment seat we must all appear
 to receive according to our works,
 & into whose hands it is [†]a fearful [†]Heb. 10.
 thing to fall: may therefore passe ^{31.}
[†] the time of our pilgrimage in [†]1Pet. 1. 17
 feare, clensing our selves from all
 filthines both of flesh and spirit,
¹ growing vp unto full holines in ¹²Cor. 7, 1
 the Fear of God, and making
 an end of our salvation^{*} in feare and [†]Phil. 2. 12.
 trembling; our flesh trembling (as

†Psal. 119. 119. did Davids) † for fear of the Lord,
 119. and we being afrayd of his judge-
 ments. His mercies also are shewed
 vs to this end, as it is written,

†Psal. 130. 4. *Mercy is with thee that thou mayst
 be feared.* This grace God giveth
 to his Saints, to humble them,

*Rō. 11. 20. that they be * not high-minded,
 but may walk in reverence before

†Pro. 23. 17 him, and their harts be † in his

†Deu. 5. 29 fear continually, that * it may goe
 wel with them and with their chil-

†Pro. 13. 13 dren forever; for he that † feareth
 the commandement shalbe rewar-
 ded. By this grace have his people
 communion with him, and feel

†Psal. 33. 18. his goodnes, for 'the eye of the
 Lord is vpon them that fear him,

†Psal. 147. 11 and trust in his mercy; † he deligh-

*Psal. 145. 19 teth in them, he will fulfil * the

Psal. 34. 9. desire of them, and nothing shal-
 be wanting vnto them, as he hath

†Psal. 25. 13, 14. promised by his Prophet; † their
 14. sowles shall dwell in good, their
 seed

seed shal inherit the land, and the secret of the Lord, and his covenant, shalbe revealed vnto them.

Wherefore vnto man he sayth, † *Behold the Fear of the Lord is wisdom, and to depart from evil is understanding; the reward of humility and the fear of God, is riches and glory & Life.*

† Job. 18. 28

† Prov. 22. 4

Vnto this therfore let us take heed, for in it * is an assured strength; by it we shal † come out of all extremities that are either too much or too little; and to † fear God and keep his commandements is the whole man; this leadeth him † vnto Life, and being filled therewith, he shal continew and not be visited with evil: that he may know, that * *the fear of the Lord is his treasure*, as sayth the Prophet.

* Pro. 14. 26

† Eccl. 7. 10
18. 19.

† Eccl. 13. 13.

† Pro. 19. 23

* Isa. 33. 6.

16. But because the end of the Commaundement, is † Love, out of a pure hart, and of a good conscience and of faith unfeigned, &

† 1 Tim. 1. 5

†Rom. 13.
16.

*Mat. 22, 37

†vers. 39.

†vers. 40.

†Psa. 97, 10.

*Amos. 5.

†5.

†Rom. 12, 9

†Luk. 18, 19

*†Ioh. 4, 21

Love is the ¹ fulfilling of the Law: therefore hath God comprised his whole wil touching our Sanctification and obedience in two precepts, 1. Thow * shalt Love the Lord thy God, with all thy hart, with all thy sowl, and with all thy mind; and 2 Thou shalt * Love thy neighbour as thy selfe; on [†] these two commandements hangeth the whole Law, and the Prophets. As evil therefore is to be ¹ hated and eschewed, so that which is good ought * to be loved, and * cleaved unto: the head and fountain of all which good, is onely ¹ God himself; who is first to be loved, and above all; but hath given us this commandement, * that he which loveth God, should love his brother also.

17. And as we have of him this Law of love, so have we from him the grace to love both him and his

Law

now, and shall from him receive the fruit thereof, which is Life. This Moses shewed Israel of old, saying, The Lord thy God wil circumsise thyne heart and the hart of thy seed, that thou mayst Love the Lord thy God with all thy hart and with all thy sowl, that thou mayst Live. Thus we love him, because he loved us first, and hath inclined our harts and drawn us after him. Again because as Christ saith, *he that hath his commandements and keepeth them, is he that Loveth him; therefore have we this rule and direction given us by Moses farther, joyning these two together, † Thou shalt love the Lord thy God, and shalt keep that which he commandeth to be kept; that is, his ordinances and his lawes and his commandements alway.

18. From this ariseth much comfort to the Saints, which finding themselves affected with the Love

Deut. 30. 6

1 Joh. 4. 19

† Joh. 14. 21.

† Deut. 10. 12

- †Rom. 5. 5. of God, & feeling his love ¹shed
 broad in their hearts by the holy
 Ghost which is given unto the, do
 *Iude. 22. grow in this grace, and *keep them-
 selves in the love of God, looking
 for the mercy of our Lord Iesus
 †Psal. 119. Christ vnto eternal life. They ¹love
 337. his commandements above the
 †verf. 165. nest gold, and therefore have ¹much
 peace, and shal have no hurt or
 †verf. 47. scandal; their ¹delight is in his com-
 mandements which they have lo-
 ved, their * hands also doe they
 lift vp vnto them, and hereupon
 †verf. 159. doe expect to be ¹quickened and
 c. conserved in life, according to the
 loving kindnes of the Lord, who
 †Ps. 145. 20. †preserveth all them that love him.
 †Dan. 9. 4. ¹keepeth covenant and mercy to-
 wards them, and causeth all things
 *Rom. 8. 28 to * work together for the best
 †1Ioh. 4. 16 vnto them. For God ¹is Love (as
 †Ioh. 21. 20 sayth the disciple † whom Iesus
 24. loved,) and *he that dwelleth in love*
dwelleth

alleth in God, and God in him; and
 grace shalbe vnto all them that [†]Eph. 6, 14.
 eue him, vnto immortalitie. Mo-
 is in the spirit foreseeing this, said
 unto Israel; 'I call heaven and earth
 to record this day agaynst you, [†]Deut. 30.
 that I have set before you Life ^{19. 10.}
 and death, the blessing & the curse:
 therefore chuse Life that thou and
 thy seed may live; by *loving the*
Lord thy God, by obeying his voice,
 and by cleaving unto him; for he
 thy life, and the length of thy
 dayes.

19 But because our Life [†]is [†]Col. 3, 3.
 hid with Christ in God, & though
 now we be the sonnes of God,
 yet it doth not appeare what we
 shalbe, but when * Christ which [†]Ioh. 3, 2.
 is our Life shal appeare, then shall [†]Col. 3, 3.
 we also appeare with him in glory,
 be like unto him, and see him as
 he is: therefore hath he given us
 another grace pertyning to Life
 and

1. Pet. 1. 3

vers. 4.

*Heb. 7. 18.
19. 20.†Prov. 24.
24.† ὑπόστασις
σῖς.
Heb. 11. 1.

and godlynes, called *† a living Hope*
vnto which God of his aboundant
mercy hath begotten us by the re-
surrection of Iesus Christ from the
dead. This vertue respecteth
good that is to come; our inheritance
reserued for us in heauen
yea thither hath it power to come
entring (as the Apostle saith) ** into*
that which is within the vaile, wher
ther the forerunner Iesus is for us
entred in; and this Hope we have
an anker of the soul both sure and
stedfast, holding it fast in all tem-
pests of tribulations or tentations
knowing (as Salomon saith) *† that*
**ther is an end, and our hope shall not*
be cut-off.

20. There be two companions
and as it were sisters of this grace
1. Faith & 2 patience; Faith goeth
before as the guide and susteyner
being the *†* subsistence or ground
of things hoped for; as Abraham

faith, even' above hope, belee- 1 Rom. 4. 18
 ed vnder hope; Patience accom-
 nieth it, and teacheth to wayt,
 it is written, * *if we hope for that* * Rom. 8. 25
see not, we doe with patience abide
it. And thus is fulfilled that
 which Isaias sayth, * *be that belee-* † Isa. 28. 16.
eth shal not make hast, and conse-
quently, shal not † be ashamed; but † 1 Pet. 2. 6.
 being assured that' he which shall 1 Heb. 10. 37
 come wil come, and wil not de-
 y, * though he tary yet we wayt, * Hab. 2. 3.
 as the Prophet biddeth vs; because
 the Father which hath loved vs,
 hath * given vs everlasting conso- † 1 Thes. 2.
 lation and good hope through 16.
 grace; and hope † maketh not a- † Rom. 5. 5.
 named, yea we' rejoyce in hope, 1 Ro. 12. 12.
 as being the thing wherby * we * Rom. 8. 24
 are saved, and he which is the † God † Ro. 15. 13.
 of hope, filleth vs with all joy and
 peace in beleeving, and causeth vs
 to abound in hope, through the
 power of the holy Ghost.

21. One of the special promises which the anker of Hope layeth hold vpon, and that by reason of the Covenant of God with vs, is *the Resurrection of the Dead*. For as God calling himself the † God of Abraham Isaak & Iaakob, when they were dead vnto the world, but Living vnto him; did teach his people thereby, that he would rayse them vp again from death, as our Saviour * expoundeth his Fathers oracle: even so we all that are in the same covenant of grace, and have him for our God, doe beleue that after our flesh hath been sown in dishonour, and seen corruption, it * shalbe raysed in glory by the power of God; for in our graves, † we shal heare the voyce of Christ at his appearing, & shal come forth vnto the resurrection of Life. And then shall we injoy all the good promises in that Citie ^a which hath foun-

†Exod.3.6.

†Luk.10.37
33.

*1Cor.15.
43.

†Ioh.5.28.
29.

^aHeb.11.
10.

foundations; whose buylder and
maker is God; who is not ashamed
of vs to be called *our God*, because
he hath prepared for vs a citie. †Heb. 11.

22. Thus have we through the
grace of our God, those three hea-
venly vertues mentioned by † the 1. Thes. 1. 3.
Apostle; 1. *an effectuall Faith*, 2. *a-*
lignant Love, 3. *and the patience of*
Hope in our Lord Iesus Christ; by
Faith to beleeve the mysteries of
life, and all his word; by Love to
cleave vnto him & keep his com-
mandemēts; by hope to expect the
fulfilling of all good promises
which God that cannot lye hath
made vnto vs; and these three
things doe abide with vs during
this present life, that walking in
them, we may have fellowship
with the Lord in spirit, who ha-
ving thus decked vs with the gar-
ments of bewtie and glorie, with
mercy and salvation through faith
in

*Eph. 1. 13.
14.

†verf. 4.

†2Pet. 1. 10

†2Pet. 1. 23.

*1Ioh. 3. 9.

†1Ioh. 2. 1.

in his name, doth then * seal vs
with that holy spirit of Promise
which is the earnest of our inheritance,
vntil the redemption of the possession purchased,
(the full redemption of all Saints,) vnto the
praise of his glory. For as he hath
* chosen vs in Christ before the
foundation of the world, that wee
should be holy and without blame
before him in love: so having effectually
called, justified and sanctified vs of his
unspeakable grace, he giveth vs also
certainty and assurance of † our election,
that we shal never fall from, nor be forsaken
of him. For the seed wherewith we
are born anew, is an † immortal seed,
which can never die, and this seed
* remayneth in vs, to keep vs from syn:
and if we syn, we have † an
advocate with the Father, even Iesus
Christ the just, who maketh intercession,
and prayeth for

for us that our † faith fail not, he † Luk. 22. 32
 also giveth us repentance † unto † Act. 11. 18
 life, and worketh in us godly so-
 row for our misdeeds; so we are re-
 newed by repentance dayly, and
 revived by faith; knowing that God
 hath * stablished to himselfe his * 2 Sa. 7. 24.
 people Israel, to be his people
 for ever, and he is their God, his
 gifts and calling are * without re- † Ro. 11. 29
 pentance; he that hath begun his
 good work in us, will † perform it † Phil. 1. 6
 unto the day of Iesus Christ; for
 he hath made an † everlasting cove- † Jer. 32. 40.
 nant with us, that he will never
 turne away from us to doe us good,
 and hath put his feare in our harts,
 that we shall never depart from
 him; and hath sayd concerning us
 by his prophet, * *My people shall never* * Joel. 2. 26.
be ashamed. Thus the * hope of † 1 The. 5. 27.
 salvation, is for an helmet upon † 8.
 our heads; for that God hath † not † ver. 9. 1
 appointed us unto wrath, but to
 obteyn salvation by our Lord Iesus

Christ; and we rejoyce with joy
 vnspeakable & glorious, being per-
 swaded: that neyther death nor life
 nor Angels, nor principalities, nor
 powers, nor things present nor things
 to come, nor height nor depth, nor
 any other creature, shalbe able
 to separate us from the love of God
 which is in Christ Iesus our Lord.

1 Rom. 8, 38
 39.

23. Our God it is which thus sta-
 blis heth us in Christ, & hath anoynt-
 ed us, and also sealed us, and given
 us the earnest of his spirit in our
 hartes, even the spirite of adoption
 wherby we crie vnto him * Ab-
 ba Father; and of us he sayth,
 * *This people have I formed for myself,*
they shal shew forth my prayse. And
 being thus furnished with his
 graces, we find and feel the sweet-
 nes of that fellowship and com-
 munion; that we have with him in
 Christ Iesus, and by his spirit.

1 Rom. 8, 15

1 Isa. 43. 31.

24. This communion the scrip-
 ture

are letterh down by similitude of
 walking and dwelling together. For
 God hath promised † *I wil walk a-* † Lev. 26. 12
mong you, and I wil be your God and ye
shalbe my people; and for his habita-
 on, although he filleth heavens † Jer. 23. 24.
 and earth, and the heavens of hea- * 1 Kin. 8. 27
 vens are not able to cōteyn him, be-
 ing considered in his infinite majes-
 ty: yet abaseth he himself to con-
 verse with us that dwel in houses of
 clay, as he sayth by the Prophet,
 I dwel in the high and holy place; with † Isa. 57. 12.
 him also that is of a contrite and hum-
 ble spirit; to revive the spirit of
 the humble, and to give life to
 them that are of a contrite hart.
 Which grace that all the Saincts
 might take knowledg of, the voice
 is writtē which was heard out
 of heaven to say, † Behold the Ta- † Rev. 21. 3.
 bernacle of God is with men, and he
 will dwel with them, and they shalbe
 his people, and God himself will be
 with them, and be with them.

their God with them. This Tabernacle is the bodies and sowles of the Saints, as the Apostle sayth, *'Te are the Temple of the Living God, even as God hath sayd, I will dwel in them, and walk (with them:) * your body is the temple of the Holy Ghost.* On the other side, wee are sayd to walk with God, as did † Enoch, & Noah, and as the Lord requireth of every man that *' he humble himself to walk with his God; we * dwel in his tabernacle for ever, our trust is under the covering of his wings, and as the Apostle Iohn sayth, * He that keepeth his commandments dwelleth in him, and he in him.*

25. This grace is so heavenly and supernatural, as it cannot be comprehended by the carnal man; nor embraced and walked in with comfort, by synners & hypocrites. The natural man thinketh † *the dwelling of God is not with flesh; the*

12 Cor. 6. 16

† 1 Cor. 6.
10.

† Gen. 5, 24
& 6, 9.

1 Mic. 6, 8.

* Ps. 61, 4.

† Ioh. 3, 24

† Dan. 2, 11.

unbeleeving among the Saincts,
 in day of their distresse doe say, *'Is the Lord among us or no?* The
 synners and hypocrites in Sion,
 are afraid saying, *† who among us shal dwell with the devouring fyre? who
 among us shal dwell with the everlasting burnings?* And indeed the throne of
 iniquitie* hath no fellowship with *Psa. 94. 10
 him; but the pure of hart endure as
 *seeing him who is invisible; they †Heb. 11,
 sing, *† The Lord of hosts is with us,* 27.
the God of Iacob is our refuge; †Psa. 46. 7.
 they serve him and * see his face, *Rev. 22. 4
 his name is on their foreheads, and
 they say, *It is good for vs to draw †Psa. 73. 28
 neer unto God; *“ Lord lift up the* “Psa. 4. 6.
light of thy countenance upon us.
 26. This conversing of the Saincts
 with God is spiritual and mystical;
 we walk † by faith and not by † 2 Cor. 5. 7.
 sight; faith which is the † evi- † Heb. 11. 1.
 dence of things not seen. He that
 is joyned to the Lord * *is one spirit* * 1 Cor. 6. 17
 sayth the Apostle. Again Gods
 walk

‡Psa. 77.
19.

†Her. 2. 6.

Deu. 8. 15.

*ver. 2.

‡ver. 16.

†Zach. 1. 3, 9

walking with us, is strange and vncouth to the world; for he bringeth us into many tribulations; his way * is in the sea, his paths in the great waters, and his footsteps are not known; he leadeth us through the wilderness, through a desert and wast land, † and by the shadow of death; where † fyre serpents are, and scorpions, and drought, without water; * to humble us and to prove us, to know what is in our hart, that he may † doe us good in the latter end; he bringeth us through † the fyre, and fineth us as the silver is fined, and trieth us as gold is tried; and yet he sayth *It is my people*, and we do say, *The Lord is our God*.

27. And hence ariseth, the comfort of our harts, that alwayes we behold God with us, yea feel him within us; and answer Amen by faith to all his promises. He sayth
Fear

Feare not for I am with thee, be not afraid for I am thy God; we say again, * Though I should walk through the vally of the shadow of death, I will feare no evill, because thou art with me. He sayth of every of his Saints, † I wil be with him in trouble, I wil deliver him and glorify him; they testify and say; I beheld the Lord alwayes before me, for he is at my right hand, that I should not be shaken; gather together on heaps o ye people, and ye shalbe broken in peeces, take counsel together, yet shall it be brought to naught, pronounce a decree, yet shall it not stand, *for God is with us.* The Patriarchs moved with envie, sold Joseph into Ægypt, but * *God was with him* (sayth the scripture,) and delivered him out of all his afflictions. To Iakob God sayd, "turne againe to the land of thy fathers &c.

† Is. 41. 20.

* Ps. 23, 4.

† Ps. 91, 19

† Act. 2, 35.

* Is. 3, 9, 10

† Act. 7, 9,

10.

"Gen. 31, 3

to thy kinred, & *I wil be with thee*; in his return, he was in danger & prayed, † o God of my father Abraham &c. Lord which saydest unto me return to thy cuntrye and kinred, and *I wil do thee good*. Thus alwayes the Saincts assure themselves of good by Gods presence with them, & of shelter frō evil; & count themselves naked and helpelesse when he withdrawes his face; as when in displeasure he had moved his Tabernacle † farr off from the host of Israel, and seemed as if he would have walked no further with them; † Exo. 33. 7. then Moses sayd, *if thy presence go not with us, cary us not hence; and wherein now shall it be known that I and thy people have found favour in thy sight? shall it not be when thou goest with us? so I and thy people shall have preeminence before all people that are on the earth.* Finally, as the Saincts encourage themselves a-

gainst

against their foes with this, * *their* ^{Num. 14.}
shadow is departed from them, and the ^{9.}
Lord is with us, fear them not: so God
foretold that when many tribula-
tions should come vpon his peo- †Deu. 31.
*ple, they then would say, * Are not* 19.
these troubles come vpon me, because
my God is not with me?

37. For the presence of God, and
 communion of his graces, so sa-
 ueth his Saints out of all aduersi-
 ties; that no wisdom counsel or
 strength of any enemy can hurt, no
 creature can hinder them from their
 happines; the Lord their God "who
 goeth before them, he fighteth for
 them, and † rideth upon the hea-
 uens for their help; the eternal God
 is their refuge, and under his armes
 they are for ever, he casteth out the
 enemy before them, and sayth, De-
 stroy; so as wax melteth from the pre-
 sence of the fyre, 'the wicked pe-
 nish from the presence of God;

"Deu. 1.
30.

†Deu. 33.
26.

I ver. 27.

†Psal. 68. 2.

- *Psa. 45. 13. But his people he * vpholdeth in
 their integritie, and doth set them
 before his face for ever, both they
 and * their seed shall stand fast in
 his sight; for they are his "portion
 "Deu. 32. 9 or inheritance, and they shall walk
 †Psa. 89. 15. in the light of his countenance,
 he leadeth them with his own glo-
 rious arm, ' dividing the waters
 before them, to make himself an
 everlasting name; he sayth, * pre-
 pare the way, take vp the stumb-
 ling blocks out of the way of my
 people, so causeth he them to * goe
 †Lev 26. 13. vpright, giving * strength vnto him
 *Psa. 40. 29. that fainteth, & multiplying might
 to him that hath no power, and
 they † renew strength, they lift vp
 †ver. 31. the wings as the eagles, they run
 & are not wearie, they walk & faint
 not. He supplieth al their wāts, 'fil-
 ling the hungry sowl with good, &
 satissying the soul that thirsteth af-
 ter † righteousness; for righteouf-
 nes

as goeth before him, and setteth
 his steps in the way; he * bringeth
 forth his justice, it is not farr off,
 and his saluation shal not taeie; for
 he giveth it in Sion, and his glory
 vnto Israel.

29. And they again, being a peo-
 ple in * whose hart is his law, and
 knowing that *two cannot walk togi-
 ther* (as sayth † the Prophet,) except
 they be agreed; labour by faith to haue
 peace with him, and to walk be-
 fore him in vprightnes, to walk
 worthy of him, and please him
 in all things; being fruitful in all
 good works, and increasing in the
 knowledge of God. For this they
 haue * promised vnto him, when
 they entred into his covenant; and
 therefore are their sowles delivered
 from death, * that they may walk
 before the Lord in the land of the
 living. And because to walk † be-
 fore God, is to walk *in his law*, (as
 the

† Psa. 85, 13

* Isa. 46, 13

† Isa. 51, 7.

† Amos. 3, 3

† Col. 1, 10.

* Deu. 29

17, 18.

† Psa. 116, 8

† 1 Kin. 8, 25,

with, 2 Chre

6. 16.

the scripture teacheth;) therefore
 †Psa. 119. 97. I love they the law of the Lord
 it is their meditation continually
 †2Cor. 3, 3. and it is written upon † the table
 *Psal. 119. 47, 48. of their hart; their delight is in
 his commandements which they
 have loved, their hands also do
 they lift up unto them, their mouth
 †vers. 46. *talketh of them, their feet "run
 "vers. 31. them, their † soule keepeth them
 †vers. 167. and they wil " never forget them
 †vers. 93. all their members are given up
 *Rom. 6, 13 17. *instruments of righteousness to
 serve and please the Lord, and they
 *Psal. 119, 112. * apply their hart to fulfill his sta-
 tutes alwayes even unto the end
 †Ilsa. 58, 8. Thus their *righteousnes goeth be-
 fore them, and the glorie of the
 Lord embraceth them, he "streng-
 "Zach. 10, 12. neth the in the Lord, and they walk
 in his name, their harts being † sta-
 †1 Thes. 3, 13. ble and unblameable in holynes
 †Rom. 8, 1. before him, and there is no "con-
 demnatio unto them, for that they
 are

perfect in Christ Iesus, and walk not
 after the flesh but after the spirit.
 30. And now they eat their
 bread * with joy, and drink their *Eccl. 9. 7.
 wine with a chearful hart, because
 God accepteth their works, * the †Psa. 19. 18
 words of their mouthes, & the me-
 moration of their harts. They please
 him and have his blessing, even in
 their civil affayres and " handy la- "Psa. 128.
 bours: the world and † all earthly † 1 Cor. 10.
 creatures are subdued unto them, 25. 26.
 and they vse them for their service
 and comfort in the Lord; if they
 eat, it is to the Lord, if they eat not 1 Rom. 14. 6
 it is to him also, giving God thanks,
 and doing all things that they doe,
 vnto his glorie. So though they be * 1 Cor. 10.
 in the world, yet are they not * 1.
 of the world, and though they † Ioh. 17. 14
 walk in the flesh, yet warr they † 2 Cor. 10. 3
 not, neyther * walk they after the * Rom. 8. 1.
 flesh; but being on earth, their † Phil. 3. 18
 * conversation is in heaven, and
 the

- †Pro. 15. 24. the way of Life is † on high unto
 them, to avoyd from hel beneath.
 They seek the Lord and his
 strength, they † seek his face con-
 *Psa. 105. 4. tinually, and with * the joy of his
 *Psa. 11. 6. face he maketh them glad, and in
 †Psa. 31. 20 the † secret therof, he hideth them
 from the pride of men; he kee-
 †Deu. 32. peth them † as the apple of his
 10. eye. He sayth unto them, †Hear
 *Psal. 78. 1. my law o my people, incline
 your cares to the words of my
 *Ier. 11. 4. mouth, " obey my voice and doe
 all things which I command yow,
 so shall ye be my people, and I
 wilbe your God: they answer,
 *Mic. 4. 5. all peoples * wil walke every one
 in the name of his God, and we
 will walk in the name of our God
 for ever and ever; teach us
 †Psa. 36. 11 thy way o Lord, † and we wil walk
 in thy truth, knit our harts to thee,
 that we may feare thy name. Thus
 hoping for his glory which is, to
 be

revealed, they "purge themselves" ^{1 Ioh. 3. 3}
 he is pure, and walk in the light,
 as he is in the light, having fellow- ^{1 Ioh. 1. 7.}
 ship one with another, & the blood
 of Iesus Christ his Sonne cleansing
 them from all syn. And the Lord
 giveth strength unto his people, ^{1 Psa. 29. 11.}
 the Lord blesseth his people with
 peace; he is as * the dew unto them, * ^{Hos. 14. 6.}
 they grow as lilies and fasten their
 roots as the trees of Lebanon,
 dwelling vnder his shadow * they ^{† ver. 8.}
 revive as the corn, and flourish as
 the vine, and stil † bring forth ^{† Psa. 92. 14.}
 fruit even in their hoary age, and
 God is their guide even unto the
 death. Yet then forsaketh he them
 not; but when as they lived, they
 were united unto him; so now when they
 die, they die unto him and are his; ^{1 Rom 14. 8.}
 peace commeth, and * they rest in ^{1 Ps. 57. 3.}
 their beds, every one that walketh
 before him, til their changing shal
 come, and they be translated from
 death

death to life, to see the king in
his glory, even God as he is, and
to be satisfied with his image.

31. For notwithstanding all this
grace, and communion that we
have with God by faith; we are
not perfect, neyther shalbe, till
we have atteyned † the resurrection
of the dead: here ¹ we see through
a glasse darkly, and not face to face
we know in part onely, and doe
grow in grace and in knowledge
dayly; we behold the glory of
the Lord with open face, be-
† as in a mirrour, and are changed
into the same image from glory
to glory, as by the Spirit of the
Lord. We have first our infan-
cie, and are † as babes in Christ;
after we are as * yong men strong
in faith, and doe overcome the
wicked one; and proceed in ripe
yeares, waxing old in faith, and
knowledge of him which is, from
the

† Phil. 3,

12.
1. Cor. 13.

12.

† 1. Cor. 3, 18

† 1. Cor. 3, 1,

2.

* 1. Ioh. 2, 14

beginning: thus our way shi-
 eth as the morning light, *that shi †Pro. 4. 18.
 eth more and more vnto the per-
 fect day; and we walk on earth, as
 Abram in Canaan, † going †Gen. 12. 9.
 and journeying towards the
 south.

12. But of al the wayes & means,
 wherby we have communion with
 God, there is none more lively,
 powrful & cōfortable then *Prayer*;
 wherby we converse with the Lord
 most neerly, powr out our com-
 plaints as children into the bosome
 of their father, & praise his name; ar-
 dently heard & answered of him to the
 glory of his grace, the joy of our
 hearts, & the increase of our faith with
 vertues and fruits of the Spirit.

13. The ground of this heavenly
 exercise, wherby man is so bold as
 to come vnto the throne of grace,
 and talk with God. is his com-
 mandement which sayth, 'Cal up-

psa. 50. 15.

on me in the day of trouble, I wil deliver
 thee, and thou shalt glorify me; + Cal
 vnto me, and I wil answer thee, and
 shew thee great & mighty things which
 thou knowest not. Moreover he wil
 leth vs to be nothing ~~ful~~, but
 in all things to let our requests be
 shewed vnto him, in prayer and
 supplicatio; with giving of thanks
 yea to pray continually, and in all
 things to give thanks, because this
 is the will of God in Christ Jesus
 towards vs.

Jer. 33. 3.

Phil. 4. 6.

1 Thef. 5.
17. 18.

Mat. 6. 5. 9
&c.

1 Ioh. 5. 14
15.

Rom. 8. 9.
1 Vers. 15.

34. To guide vs in this action
 he hath given vs outward instructi
 on in his word, that we may all
 according to his will; with assurance
 that whatsoever we so ask, be hea
 reth vs, and we have the petition
 that we desire of him. He giveth
 vs also inward assistance by his Spi
 rit which dwelleth in vs, and
 the Spirit of the adoption of son
 wherby we cry Abba Father, which
 spirit

it also helpeth our infirmities, †Rom. 8, 26
 who know not what to pray as we
 ought, and it self maketh requests
 for us with sighes & grones vnutte-
 rable. Thus powring out vpon his
 people (as he did promise,) the †Zach. 12,
 of grace & of supplications, 10.
 furnishing them with gifts for
 heavenly work, he heareth and
 granteth their requests, as David
 saith, *Lord thou hearest the desire of* †Ps. 10, 17
the poor, thou preparest their hart, thou
dest thine ear.

So when we call vpon the
 Lord in our trouble and crie vnto
 God, † he heareth our voice †Ps. 18, 6
 out of his temple, & our crie comes
 before him into his ears; yea' be- †Isa. 65, 24
 cause we call, he answereth, & whiles †Ge. 24, 15
 we speak he heareth; for by * the *Heb. 10, 19
 blood of Iesus we may be bold to
 enter into the holy place, and * ask †Ioh. 16, 24
 the Father in his name, and we shal
 haue, that our joy may be full;

the spirit also "maketh request
 us, according to the will of God
 & he that searcheth the hearts, knoweth
 what is the meaning of the Spirit;
 and the odour of our prayer
 cometh up as the sweet incense
 before him, being perfumed with
 those odours that are offered with
 the prayers of all Saints, out of the
 Angels hand, that Angel of the
 Covenant, who is now at the right
 hand of God, and maketh request
 also for us.

36. Thus the Saints have access
 unto God, and near communion
 with him in prayer; though the
 wicked "call not upon him, or
 they call, he [†]heareth them not.
 Their golden vials are full of
 odours, they * delight in the
 mighty, and lift up their faces
 unto God, they make their prayer
 known unto him, and he heareth them, and they
 pay their vows, saying, "I will
 praise thee, O Lord, for ever."

GRÖ, 8. 27.

† Psa. 141. 2.

Rev. 8. 3, 4.

* Mal. 3. 1.

† Rom. 8. 34.

† Psa. 14. 4.

† Ioh. 9. 31.

* Rev. 5. 8.

* Iob. 32. 26.

27.

† Psa. 118. 31.

Thank thee for thou hast heard me,
 and hast been my salvation; "Bless- ^{Ps. 65. 20}
 ed be God which hath not put
 back my prayer, nor his mercy from

17. The fruits that come vnto
 by this holy exercise, are more
 then can be told, there being infi-
 nite occasions from day to day, of
 making request to the Lord, and
 filling our mouthes with new songs
 of prayse for our salvations. Ad-
 mirable is the force and valour of
 his action, which peirceth the hea-
 uens and cometh vnto God, and
 prevaileth with him, in whatsoe- ^{† 1. Ioh. 5.}
 ver we ask according to his will, ^{14.}
 we ask in faith, & waver not: for ^{1. Iam. 1. 6.}
 he is neer to all that call vpon him,
 to all that call vpon him in truth; ^{* Ps. 145.}
 he fulfilleth the desire of them that ^{18. 19.}
 are him, vnto whom he hath pro-
 mised, ^{† Ps. 81. 10} *Open thy mouth wide and I*
will fill it. Herevpon Moses sayd,

¹Deu. 4. 7.

What nation is so great, unto whom the Gods come so neer vnto them, as our Lord our God is neer vnto vs, in all that we call vnto him for? And if he be

so neer vnto every one of us; let vs know also, that it will be of good to draw neer vnto him, &

²Psa. 80. 18.

say: *revive thou us, and we will*

³Psa. 65. 2.

upon thy name, because thou hearest the prayer, vnto thee shall

flesh come; trust in him alwayes

⁴Psa. 62. 8.

people, * pour out your hearts be- fore him, for God is our hope;

⁵Mic. 7. 7.

God wil hear vs.

38. By all these things (and ma- ny other the like,) we may see how

⁶Psa. 148.

God hath exalted the horn of his

people, which is a prayse for all his

Saints the sonns of Israel, a people

neer vnto him; vnto whom he

⁷Pet. 1. 4.

hath givent most great & precious

promises, that by them they should

be partakers of the godly nature, in

that they flee the corruption which

is in

in the world through lust, with whom he so graciously communicated his goodnes, that they tast in this world, of the powers of the world to come, & doe walk in the sight of his face, & feel his holy presence with them. Which presence, although it be with every of his saints, in all places where they be come, yet is it most lively seen in their Assemblie, and there * he is very terrible. For this cause did his people * love the habitation of his house, & desired to dwell there all their dayes, that they might behold his bewtie; and being absent from him, their soules † thirsted for God, † Ps. 42, 10 saying, *when shal we come and appear before the presence of God?* for they knew his promise which had sayd, *In every place where I shal put the remembrance of my name, I wil come unto thee & blesse thee;* they knew God was * in the mids of his sanctuary, * Ps. 46. 5.

it should not be moved, he would help it very early. But of this holy societie, more is to be spoken particularly in an other place.

CHAP. XII.

*Of the Communion that we have with
Jesus Christ our Mediator.*

IESUS Christ being God † mani-
fested in the flesh, is given of the
Father to be the onely [†] mediator
between him and vs, and he hath
given him power to ^{*} execute judg-
ment, in that he is the son of Man.
He is the ^{*} head of the body of the
Church; in him [†] all the buyldings
coupled together, groweth vnto an
holy Temple in the Lord, and we
all are built together in him, to be
the habitation of God by the Spi-
rit; he is † the way, the truth, & the
life, no man cometh to the Father
but

† 1 Tim. 3. 16

† 1 Tim. 3. 5.

† Joh. 5. 27.

† Col. 1. 18,

† Eph. 1. 21

22.

† Joh. 14. 6.

out by him. And of him and his
 mediation, this Oracle was spoken
 to the Saints; that their
 Noble-ruler should be of themselves;
 and their Governour (*Christ) should
 proceed from the mids of them; &
 God would cause him to drawe
 neerer and approach vnto himself,
 when he should ascend * and sit
 at his right hand to make interces-
 sion for us; for who is he (els) that
 warranteth his hart to come vnto
 me saith the Lord: And ye shalbe
 my people, and I wilbe your God.
 2. As we are made the people
 and portion of God by Christ, &
 brought by him † vnto the fellow-
 ship and glorie of his Father; so is
 there a special fellowship and com-
 munion that we have with Christ,
 being caled therevnto of the Fa-
 ther, as it is written, *God is faithful,*
 by whom ye are called vnto the com-
 munion of his Son Iesus Christ our Lord.

Jer. 30. 21

22.
*Mat. 2. 6.†Dan. 7. 13
Rom. 8. 34.

*Deut. 32.

9.
†Ioh. 17.

1. Cor. 1. 9.

And that this hath alwayes been the chief end and scope of God in all his Oracles, since the world began, to draw men vnto Christ, and so vnto himself, is before shewed.

Chap. 7.

Act. 11. 12.

3. The summe of the grace given us through communion with our Lord Iesus, is comprised in those words of the Apostle saying, that Christ is of God made vnto us

1 Cor. 1. 30

Wisdom, & Iustice, and sanctification, and Redemption. These things he is

vnto us by vertue of his Mediatorship, which consisteth in the three functions or offices of Prophecie, Priesthood, and kingdome, committed vnto him by the Father. For frō the inmost holy place, and from the bosom of the Father,

*Ioh. 1. 18.

†Deu. 18, 15

is he come to * declare God vnto us, he is a † Prophet raysted up of the Lord, to speak vnto us all that he cōmanded him, and him are we

"Isa. 42. 4.

willed for to hear, the yles are to wayt

way for his Law. And as he being
worthy, 'obteyned to open the ¹Rev. 5, 1, 5,
book that is in the right hand of
him that sitteth on the throne, and
to loole the seven seales there-
of; because *all the treasures of [•]Col. 2, 3,
wisdom, and knowledge are hid
in him: so having *made known [†]Ioh. 15, 15
to us all things that he heard of his
Father, having declared and stil
declaring [†]his Name by his word [†]Ioh. 17, 26
and spirit, he is the *Power of God [†]1 Cor. 13, 24
and the Wisdom of God vnto us.
And the things which he hath de-
clared are two; 1. the Law to shew
us our syn, and the evils due for
the same: 2. the Gospel to shew
us our righteousnes by grace from
God, with the blessings that flow
therfrom. He also being our *great [†]Heb. 4, 14
high priest or sacrificer, hath taken
away our synns and all the evils ac-
companying them, hath redeemed
us from the curse of the Law, fi- [†]Gal. 3, 13
nished

*Dan. 9. 24. nished' wickednes; & sealed vp sinne,
 made reconciliatiō for iniquitie, &
 brought the * gift of righteousness
 or Iustice : so by his obedience we
 are made just, & * grace shal reign by
 justice, vnto eternall life, through
 Iesus Christ our Lord, whose
 blood dooth also purge our cōsci-
 ences frō dead works to serve the
 Living God, and by the same hath
 he ¹ sanctified his people, and con-
 tineweth a Priest for ever, and is
 both our *Iustice & Sanctification*. Fi-
 nally this our redemption from evil,
 and restauration, vnto happines, he
 conserveth & maynteyneth by his
 mighty power, frō al enemies whom
 he hath subdued vnder his owne
 feet, & wil also subdue vnder ours:
 and is therefore named our * King,
 whom ² al kings shal worship, al na-
 tions shal serve, who wil * redeem
 our sowles from deceit & violence,
 wil give us also the redemption of
 our bodie, and cause our last enemy

*Rom. 5. 17
 19.

†verf. 21.

†Heb. 9. 14

†Heb. 13.
 20.

*Ioh 12. 15

*Psa. 72. 12

†verf. 14.

†Rom. 8. 23

Death¹ to be swallowed up in vic- 1 Cor. 15,
torie, and so wil be our ful Redem- 39.
tio for ever & ever, at his appearing
with glorie, in the *day* * of redemptio. * Eph. 4, 30.

4. More particularly, touching
his *Propheſie* and our communion
with him therein, as God gave him
* for a witnes to the people, for a * *Isa. 55. 4.*
Prince and a Commander vnto *Ioh. 18. 37.*
them; so shewed he himself to be
a faithful and true witness, in that
he t spake to the world, the things *I Ioh. 3. 26,*
which he had heard of the Father.
This he did in his own person
whiles he walked with men; teach-
ing¹ the true meaning and end of *1 Mar. 5, & 6*
all his Fathers Law, and urging *& 7. chap.*
the sincere keeping of it in Love; *&c.*
freeing it also * from the false gloſ-
ses and leaven of the Pharisees, and ** Mar. 7, 6, 8*
cutting down their traditions; for *10. 13.*
the Lord to this end, had made
* his mouth like a sharp sword; *I I I. 49. 2*
that by the breath of his lips he *& 11. 4.*
might

†Luk. 4. 18.
&c.

Hoh. 5. 24.

*Pl. 40. 10.

†Isa. 50. 4.

†Pl. 45. 2.

†Son. 5. 13.

16.

might slay the wicked. He also taught the glad-tidings of the Gospel vnto the poor; therby† healing the broken harted, preaching deliverance to the captives, recovering of sight to the blind, and the acceptable yere of the Lord: that whosoever should † hear his word and beleeeve in him that sent him, should have everlasting life and not come into condemnation; but was passed from death vnto life. So he*hid not his Fathers righteousness within his hart, but declared his truth and his salvation; he concealed not his mercy and his truth from the great congregation, but preached peace and comfort to his people. For God had given him † a tongue of the Learned, that he might know to minister a word in time to him that is weary: grace † was powred in his lipps, and they were like † lillies dropping down

down pure myrrh, and his mouth
was sweet things.

3. As in his own person, so did
he by others publish the will of his
Father, vsing hereto the minis-
terie both of men and Angels. He
gave and still giveth the † gifts of
ministry vnto many men; above
all other he furnished his Apostles
with power from on high, & sent
them to teach all nations * to ob-
serve all things whatsoever he had
commaunded them, (and he had
made known to them all things
that he had heard of his Father :)
and they faithfully performed their
charge, keeping † nothing back, but
shewing me all the counsel of God,
for Christ spake in them: so that
now we have * the mind of Christ,
and the word is neer vs, * even in
our mouth and in our hart; ney-
ther may we admitt of any † other
doctrine though it should be taught
by

† Eph. 4. 3.

11.

† Luk. 24. 49

* Mat. 28. 30

† Joh. 15. 15

† Act. 20. 17

12 Cor. 13. 3

* 1 Cor. 2. 16

† Rom. 10. 8

† Gal. 1. 8.

by Angels from heaven, but that which we have, we must hold fast til he come. And Christ it is, that hath alwayes reveled Gods wil vnto the world synce the beginning. He it was that preached in Spirit, to those that were disobedient in the dayes of Noe; he * sent Esaias to preach vnto Israel, and furnished him with giftes & graces for that work; and stil he sendeth his messengers dayly, for * the gathering together of the Saints, the work of the ministry, and edification of his body, til the worlds end; and they are his glorie. Finally the heavenly Spirits are also his messengers for this end and purpose, when he seeth meet so to imploy them, as it is written, *I Iesus have sent my Angel to testify vnto you these things in the Churches.* Thus opening vnto us by all means, the secrets of his Gospel, our souls are come

† Rev. 3. 25.

† 1 Pet. 3. 19

20.

* Isa. 6. 8. 9.
with Ioh.

22. 4.

† Eph. 4. 12

13.

† 1 Cor. 8. 23

† Rev. 22. 76

comforted, for he bringeth vs into
 a wine celler, and Love is his ^{†Song.2.4.}
 manner over vs.

6. To assure the world that he
 was both the wisdom and power
 of God, he confirmed his doctrine
 by signes and wonders, doing such
 works as no other man did; even ^{†Ioh.15.24}
 as his words were such as * never ^{*Ioh.7.46.}
 man spake, his enemies being jud-
 ges. He gave also of this power, to
 such as beleeved in his name and ^{†Mar.16.}
 were his witnesses, himself working ^{17.18.20.}
 with them, & confirming the word
 with signes that followed.

7. Vnto this outward adminis-
 tration, Christ annexeth his in-
 ward grace by divine power; ma-
 king even the Dead "to heare his ^{†Ioh.5.25.}
 voice and live, for he hath the
 words of eternal life, he openeth ^{†Ioh.6.68,}
 the hearts and causeth attention, he ^{†Act.16.14}
 openeth * the mindes and causeth ^{*Luk.24.45}
 men to vnderstand the scriptures;

P he

† Luk. 21,
35.

he giveth them also † a mouth and
wildome, which al their adversarie
are not able to speak against, ne
resist.

“ 1 Cor. 3.
22, 23.

† Act. 17. 11
12 Cor. 1. 24

“ 2 Cor. 4, 2.

† Pro. 8. 1, 2
Sec. Rom.
15. 4.

“ 1 Thel. 5,
11.

8. Now all this life and gra
doth Christ communicate with the
Saints, being their Head, and the
his members. For first the Mini
ters of the word, how great gif
or authority soever they have, the
all “ are ours, and we Christs, an
Christ Gods; we are to trye the
doctrine by † the scriptures, for the
have not † dominion over our faith
but are helpers of our joy; and
declaration of the truth* are to a
prove themselves to every man
conscience in the sight of God. S
condly the Word it self, even a
the scriptures, are given † unto vs,
written for our learning and com
fort; and this not onely to know fo
our selves; but to teach exhort an
edifie “ one another. Therefore

the word sayd to be *† grafted* in us, *† Iam. 1. 31.*
 and what by it we doe beleewe, we
 so may boldly *†* speak, and freely *12 Cor. 4. 13*
 practise, even all that Christ hath ** Mat. 28. 20*
 commanded; that as he is a *†* faithfull *† Rev. 1. 5.*
 and true witnes, so we also that are
 the Lords witnesses with him his
 chosen servant, (as *“* sayth the Pro- *“ Isa. 43. 10.*
 phet,) may bear a good testimonie
 to the truth; & having his word
 dwelling in us plenteously in all
 wisdom, may therby our selves *† Col. 3. 16.*
 understand righteousness and judg- *† Pro. 2. 9.*
 ment, and equitie, and every good
 thing, and be preserved from the
 evil way; and vnto others may im-
 part the ** honey and milk of Gods* ** Song. 4. 11*
 graces that are under our tongue:
 and having the ** high-acts of God* *† Psa. 149.*
 in our mouth, and the two-edged *6, 7, 8, 9.*
 word (of his ** word*) in our hands, ** Heb. 4. 12,*
 may execute vengeance on the he-
 ten, corrections among the peo-
 ple; binding their kings in chaines

^{Phil. 2, 15}
16.

^{1 Isa. 22, 5.}

and their nobles with fetters of yron; this honour is to al his Saindes who "holding forth the word of life, do shine as lights in the world Christ illuminating them with his glorie continually, and making his Church by his *propheſie*, the *† wall of Viſion*, as of old it was named.

9. Touching his *Prieſthood* and our communion therewith, two things are to be conſidered; firſt what of his grace in his own perſon he hath wrought and worked for vs; to weet, *the things perteyning to God*, (as the Apoſtle ſpeaketh) which are, *the Offring of a ſacrifice* to make recōciliatiō for our ſynnes, and *Interceſſion*, which as our *Advocate* he maketh with the Father for us. Secondly, what by his mighty power he graciously worketh in us, and applieth unto us whiles he maketh vs alſo *Prieſts* unto God his Father, and communicateth

^{Heb. 5, 1 & 2, 17.}

^{Heb. 7, 25.}
^{1, 1 Joh. 2, 1}

eth with vs his obedience, death,
 rial, resurrection, & ascension; so
 using the Blessing of God to
 come vpon vs, (as he is that seed in
 whom all families of the earth shal-
 be blessed,) and giving vs com-
 fort and peace.

Vnder these
 heads, are all thinges com-
 prehended, that pertain to our lu-
 tification, and Sanctification, in the
 will of God.

10. These three things of *Recon-
 ciliation, Intercession and Blessing*; the
 gifts of Moses law, in shadow &
 figure of him, performed of old for
 Israel. The first whiles at the brazen

altar, they offered Burnt offerings, ^{† Lev. 1. & 4}
 and for syn; made ¹ attonement, ^{&c.}

obteyned forgiveness at the hands ^{† Lev. 4. 35.}

God, for the synners: but chief.

when the high Priest ^{* 1 Chr. 23.} sanctified

the Most holy place, with ^{13.} blood ^{† Lev. 16. 2.}

the Sacrifice, & made an attonement ^{15--34.}

for the children of Israel, for

†Exo. 40.
26, 27, & 30.
7, 8, 10.

†Lev. 16. 12;
13.

†Lev. 9. 23;
23.

*1Chro. 23
13.
†Num. 6, 23
27.

*Heb. 2, 1.

†Heb. 10, 4

al their syns once a year. The second whiles at the † golden altar, he burned sweet incense every morning and evening; and once a year also made reconciliatiō upō the horns thereof, with the blood of the syn offering; & entred ^t within the veil putting incense on the fyre in the censer before the Lord, that the cloud of the incense covered the Mercy-seat. The third, when having finished his Ministerie, the Sacrificer ^t lifted up his hand toward the people, & *Blessed them*; as he was separated of God **to blesse in his name for ever*, and to **put his name* upon the childrē of Israel, that he might blesse them, as he had promised.

II. The truth of these three are fully performed by the ^{*} Apostle and Highpreist of our profession Christ Iesus. For, that he might reconcile us unto God, because it was impossible that the blood of bul-

and goats should take away synns,
 whether would his Father accept
 either sacrifice or offering, then the
 body which he had ordeyned his
Heb. 10. 5;
 son: therefore through the eter- 6, &c.
 al Spirit he offered * himself with- * Heb. 9. 14.
 out spot unto God, and gave his
 bowle for the ransom of many, † Mar. 20.
 are "our synns in his body on the 28.
 tree, and by his towne blood entred " 1 Pet. 2, 24
 once unto the holy place, (not † Heb. 9, 12.
 the holy places made with hands,
 but into very heaven,) and ob- I ver. 24.
 tained eternal redemption. So the
 Lord took away * the iniquitie of * Zach. 3. 9.
 his land in one day, (as he had pro-
 mised;) for the ranstone was most
 precious, even of infinite value and
 effect, seeing by the vnion of the
 Godhead with the manhood in
 his our High-preists person, it was
 the blood of * God himself, (as the † Act. 20. 28
 scripture speaketh,) wherewith we
 were purchased. Thus Christ hath

†R6.5,10. 'reconciled vs that were enemies,
 unto God by his death; and hath
 *Heb.9,26. put away syn, * by the sacrifice of
 †Ioh.1.29. himself: for he was the *Lamb of
 God, that taketh away the syn of
 the world; and the prophesie of A-
 braham was fulfilled, *"God wil pro-
 vide him a Lamb for a burnt offering,
 my sonn."*

12. Touching Christs *Intercessi-*
on, as he prayed † for his Church
 †Ioh.17. when he was on earth, and his Fa-
 ther heard him * alwayes; so now
 †Ioh.11.42. being ascended and set at the right
 *Rom.8,34. hand of God, he stil *maketh request
 for us, being therefore entred into
 very heaven, to appear now * in the
 †Heb.9,24. sight of God for us. Whose pray-
 er as it is pure and perfect, so pre-
 vaileth it with God, and is of un-
 speakable efficacie, to make us to be
 accepted. For the Father loveth
 the Sonn, and accepteth him better
 then he did his servant Iob, when
 he

the prayed for the trespassers. This ^{†Iob. 42.8.}
 is that *Angel*, (the ^{9.} Angel or mes-
 senger of the covenant,) that hath ^{Mal. 3.1.}
 a golden censer, and much odours, ^{*Rev. 8. 3, 4}
 which he offereth with the prayers
 of all Saints, upon the golden al-
 tar that is before the throne; the
 smoke of which odours, with the
 prayers of the Saints, goeth vp be-
 fore God out of the Angels hand:
 and unto his requests, which hee
 maketh for his afflicted people, the
 Lord ^{†Zach. 1.} answereth good and com-
 fortable words. Thus our high sa- ^{12. 13.}
 crificer, having the ^{Exo. 28.} names of the
 whole Israel of God, as it were gra-
 ven upon two precious stones, and
 embossed in gold; beareth us up-
 on his two shoulders, for a remem-
 brance; and presenteth us pure &
 holy and just, before the Lord. ^{9-12.}

13 The things towards us, which
 are his *Blessing* and the fruits that fol-
 low, he graciously communicateth

as a merciful & faithful high preist,
† Heb. 4. 15 † touched with the feeling of our
infirmities ; being rayſed vp vnto vs
of God , and ſent' to *Bleſſe vs, in*
turning every one of vs from our
iniquities. And as at the end of his
ministry vpon earth , he* lifted up
his hands and bleſſed his diſciples,
and then was taken from them into
heaven : ſo , continewing ſtill a
* Preiſt for ever after the order of
Melchizedek, (who met Abrahā &
bleſſed him ,) he ſtil bleſſeth the
children of Abraham , giving and
applying the promiſes of the Gol-
pel, vnto the harts and conſciences
of his people ; even the † favour and
protection of God, the light of his
countenance, and his peace. So the
† bleſſing of Abraham cōmeth on
vs through Chriſt Ieſus, who is that
promiſed ſeed, in* whom al nations
are bleſſed ; and whom God hath
ſet to be* *Bleſſings for ever* . Thus
Chriſt

† Aſt 3. 26.

* Luk. 24. 50
51.* Heb. 6. 20.
& 7. 1. 7† Num. 6. 24
25, 26.

† Gal. 3. 14.

* verſ. 2.

† 1. 1. 6.

Christ, by *Sacrifice* hath merited, by *Intercession* obteyned, and by *Blessing* bestoweth and distributeth unto us, the love and graces of God his Father, euen all things perteyning to life and godlines: that we being partakers of his peace, may again blesse God, even the Father of our Lord Iesus Christ, † which † Eph 1,3. hath blessed vs with all spirituall blessings in heavenly things in Christ, as the Apostle sayth.

14. The cōmunion of this *Blessing*, is more particularly to be discerned in that honour of *Priesthood*, which is given to all Christians, and the scales of Gods grace, and love towards vs in Christ. For he hath made vs “ *Priests* vnto God even “ Rev. 1,6. his Father, and we as lively stones are made a spiritual howse, a holy 1 Pet 2,5. preisthood, to offer up spirituall sacrifices, acceptable to God by Iesus Christ. For first, applying him unto

† Isa. 53. 4.
5.

† Ro. 4. 25.

& 8. 33. 34.

† Heb. 10.

19. 20.

† Lev. 16. 2.

† Heb. 4. 16

† Heb. 7. 22

† 1 Cor. 5. 7.

† 1 Pet. 2. 24

† Gal. 2. 20.

† Heb. 10.

10.

† Lev. 4. 15

our selves by Faith, his sufferings death and burial are "ours; his righteousness, resurrection, and glorious victory over syn, Satan, Death and Hel, ours; so that weⁱ by the blood of Iesus, may be bold to enter into the holy place, (though the Levitical Preists might * not enter into the shadow therof at all times;) by the new and living way which hee hath prepared for vs, through the veyl that is his flesh: even * boldly may we goe vnto the throne of grace, that we may receive mercy, and finde grace to help in tyme of need. Presenting unto God his Father and ours, this Lamb that was slayne for our syns, who is our "suerty and our sacrifice, by whose stripes wee are healed, by whose death * we are restored to life, by whose * body once offred we are sanctified; upon whose "head wee have layd the burden of our syns, and

and by whose *† curse*, we are made *† Gal. 3. 13.*
 the *heyres of blessing*, and of all the *14.*
 riches of Gods grace.

15. We also *†* give vp our own *† Rom. 12. 1*
 bodies a living sacrifice, holy, ac-
 ceptable vnto God, which is our
 reasonable serving of God; so the
 heavenly Ierusalem is filled with
† the flocks of men, as the earthly *† Eze. 36. 38*
 once was with Flocks of holinesses
 or sacrifices external. Our spirits
 being contrite, our hearts humbled
 and broken for our synns; are the
** sacrifices of God* also, which he wil *† Psa. 51. 17*
 not despise. By Christ, we *†* offer *† Heb. 13.*
 the sacrifice of *Praise* alwayes to *15.*
 God, that is the fruit (or *†* calves) of *† Hof. 14. 3.*
 our lips, which confesse his name, &
 magnify him with thanksgiving:
† this also pleaseth the Lord, better *† Psa. 69. 31.*
 then oxe or heiffer, that beareth
 hornes, that parteth the hoof. Our
** almes* and offrings for relief of the *† Act. 24. 17*
 poor, especially the ministers of the
 Gos.

†Phil. 4, 18 Gospel of Christ: are [†] *an odour that*
 Heb. 13, 16. *smelleth sweet, a sacrifice acceptable &*
 †Phil. 2, 17. *pleasant to God.* Finally if we be *pow-*
 2Tim. 4, 6. *red out* as a drink offering, vpon the
 sacrifice and service of the faith of
 †Heb. 12, 4. Christs Church, and doe resist vnto
 blood striving against syn: we have
 †Ps. 116, 15 cause to rejoyce; for precious in the
 sight of the Lord, is the death of
 his Saints, and the [†] *soules* of such,
 †Rev. 6, 9. rest vnder the altar, til the Lord ho-
 10. ly and true, doe avenge their blood
 on them that dwel on the earth.

16. This honour of *Priesthood*,
 (which †no man can take to him-
 †Heb. 5, 4. self, nor any other thing except
 †Ioh. 3, 27. it be given him frō heaven,) Christ
 †Rev. 5, 10. giveth unto us, of his rich grace
 by his word and spirit. For as by the
 preaching of the Gospel, he is dayly
 described in our sight, and among
 us [†] *crucified*: so we by the ministe-
 †Gal. 3, 1. rie of the Gospel, are made [†] *an ac-*
 †Ro. 15, 16. *ceptable offering vnto the Lord,*
 †Isa. 66, 20. *being*

being sanctified by the Holy Ghost.
 His word is a † sharp two edged † Heb. 4. 12.
 sword, and divideth a sunder the
 fowl and the spirit, the joynts and
 the marow; by it we are taught to
 *mortify our members which are † Col. 3. 5.
 on earth; his spirit is as * fyre, where † Mat. 3. 11.
 with we being baptised, doe also
 *mortifie the deeds of the body, † Rom. 8. 13
 that we may live, & give our selves
 up vnto God for a^c living sacrifice. † Rom. 12. 1
 The afflictions that we feel in this
 world, when for his sake we † are † Rom. 8. 36
 killed al the day long, and are coun-
 ted as sheep for the slaughter, doe
 *bear about in our body the dying † 1st Cor. 4. 10
 of the Lord Iesus, and are alwayes 11.
 delivered vnto death for Iesus sake;
 that the life also of our Lord Iesus
 might be made manifest in our
 mortal flesh: these serve for furthe-
 rances of our sanctification, by be-
 ing * partakers of his holines; and † Heb. 12. 10
 † Gen. 15. 9
 make vs as * sacrifices, and a prey 11. 13.
 for

† Isa. 61. 6.

† Mal. 1. 11.

for the ravenous fowles, whiles we live strangers here on earth, the land that is not ours, as did Abrahams seed. Thus are we named *† the Priests of the Lord*, and have authority in every place *to offer incense* vnto his name, and a pure offering, both we and our works, (our spiritual sacrifices,) being acceptable vnto God in Christ Iesus.

† Act. 3, 38,
& 22, 16.
† 1. Cor. 3, 5.

* Ro. 6, 3, 4.

† ver. 6.

17. To illustrate & seale vp more assuredly our communion with Christs Priesthood; We are washed with water, for a signe & assurance, of the forgiveness & washing away of our synns, and to be as the *laver* of our regeneration and new birth; whereby we are also baptised ** into* his death, and buried with him by baptisme, that like as Christ was raysted vp from the dead by the glory of the Father, so we also should walk in newnes of life, our *† old* man being crucified with him

him, that the body of syn might be
 destroyed, and our selves be † dead ^{†vers. 11.}
 to syn, but alive to God in Iesus
 Christ our Lord; whom by this
 symbol we have * put on, and doe *Gal 3,37.
 bear his name vpon vs, with † the *Mat. 28, 19
 name of the Father and of the holy
 Spirit. And after this, Christ often
 feedeth our sowles, with his own
 body & blood, which was broken †Mat. 26.
 & powred out for our sakes, figured 26. &c.
 out vnto vs by bread & wine: here-
 by confirming the former grace of
 remission of synns, and a further
 growth in Christ continually, into
 whom we are incorporate, & have
 to neer a † communion with him, †1 Cor. 10.
 vnder these visible earthly ele- 16.
 ments; which we looking past by
 the eye of faith, seeing and feeding
 vpon Christ, have "our life by him, "Ioh. 6, 57.
 "dwel in him and he in vs, & 1vers. 56.
 "by him be * raysted vp at the last *vers. 54.
 vnto life eternal.

Q

Having

18. Having seen how Christ being our *Prophet* informeth vs in all the wisdom of God, and by the *Law* sheweth vs our syn & wretchednes; by the *Gospel*, our justice and happines; & being our *Preist* & *Sacrifice*, hath by himself purged vs from all syn, & given vs the gift of justice and sanctitie to present vs pure and blamelesse before God his Father: it remayneth, that we also consider, how he conserveth and mainteyneth this our blessed estate; against all enemies, by his mighty power and soverignty, which as Lord and King he hath over all.

19. This soveraigntie, is set forth by divers titles of honour and dignitie given him in the scriptures; as when he is named *Messiah* the *Governour*, *Captaine* or *Fore-leader*; the *Ruler*, that is, having dominion right and authoritie, to govern and guide his people; *Michael* the

† Dan. 9. 25.

† Mic. 5. 2.

Mat. 2. 6.

the great Prince; the *Captaine of the
 words host; a mayster *or Commander
 to the peoples; a Potentate or †Mighty
 the king of kings & Lord of Lords,
 and *Prince of the kings of the earth,
 the Lord of all, vnto whom is gi-
 uen all power in heaven & in earth,
 an everlasting dominion, & honour
 and kingdome, that al peoples nati-
 ons and languages shal serue him.
 And he the true *Melchisedek king
 of Salem, shal reigne as *king in ius-
 tice, and sit as † Prince of peace,
 upon the throne of David, & upon
 his kingdome, to order it & to sta-
 ble it with iudgement & with ius-
 tice, from henceforth even for ever.
 20. This kingdome of Christ, is
 no earthly Monarchie, nor ¹ of
 this world; but spiritual and *hea-
 uenly: and therefore is more mighty
 then the kingdomes of the earth,
 able to beat down, break in peeces,
 & grinde to powder al aduerser pow-
 er and

Dan. 12. 1.

*Ios. 14.

†Isa. 55. 4.

†Pla. 45. 3.

†Rev. 19. 16

*Rev. 1. 5.

†Act. 10. 36.

†Mat. 28. 18

†Dan. 7. 14.

*Heb. 7. 1, 2.

†Isa. 32. 1.

†Isa. 9. 6. 7.

†Ioh. 18. 36

*Mat. 3. 2.

†Dan. 2. 34

35. 4. 4. 5.

Luk. 10. 18

and domination; whither of the
 †Eph. 6. 12. world, or† the spirituall wickedne
 ses which are in the high places.

21. Therefore also is the man
 of administring this kingdom, ne
 worldly nor pompous; but
 Christ the king himself, came vn
 †Zach 9. 9. vs ¹ poor, and riding vpon an ass
 *Rev. 5. 5. and he the * *Lion* of the tribe
 Iudah, the root of David, was
 †verf. 6. to see to, like * *a killed Lamb*:
 menageth hee his kingdome
 †Zach. 4. 6. tneyther by an army, nor a Powe
 but by his spirit; that it come
 †Luk. 17. 20 not ¹ with obseruation, for men
 21. say, *Loe here or loe there*, but is wi
 in vs; wielded by the spiritual see
 Mat. 4. 23. ter of his word (the Gospel of the
 kingdom,) and by the almighty
 working of the Spirit, and ther
 †Luk. 8. 10 fore conteyneth in it * *mysteries*
 secrets, that cannot be vnderstood
 but by the gift of God.

22. Our Lord himself, ha
 subdue

subdued, and dayly subdueth al his
 the world "he hath overcome; ^{"Ioh. 16. 33}
 he hath † condemned and put- ^{† Rom. 8. 3.}
 away; Death he hath * abolished; & ^{* 2 Tim. 1. 10.}
 the Devil that had the power ther-
 of, he hath * destroyed : neyther ^{† Heb. 2. 14}
 al these, or any of these, ever have
 dominion over him ; but he shall
 reigne, til he hath put "all his ene- ^{" 1 Cor. 15. 25.}
 mies vnder his feet, and death and ^{* Rev. 20. 14}
 "be cast into the lake of fyre.

23. This his power & regiment
 he comunicateth with his Saints,
 in manner of wayes; First by ap-
 plying vnto them for their benefite
 and salvation, all that himself hath
 done and doeth; as the Lord sayth
 by his prophet † *I wil camp about my* † Zach. 9. 3.
house, against the army against him
that passeth by, & against him that re-
turneth, & no oppressors shal come vpo
he any more. And as for their sakes,
 Christ * sanctified himself, so for ^{"Ioh. 17. 10}
 their * comfort he overcame the ^{* Ioh. 16. 33}

†1 Ioh. 3. 5. world; to take away* their syns, did
 he appeare, when in himself there
 †Dan. 12. 1. was no sinn; for the children of the
 people Israel, standeth this Michael
 †Rev. 12. 7, 9, 10. the great prince, & fighteth against
 the Dragon and casteth him out of
 heaven; where now is salvation, and
 the kingdome of our God, and the
 power of his Christ; the accuser of
 the Saincts being cast down. Where-
 †Psa. 97. 1. fore the Lord being *king*, *the earth
 may rejoyce, and the multitude
 †ver. 10. of the yles be glad; because he pre-
 serveth the soules of his Sainctes.
 he wil deliver them from the hand
 †Psa. 72. 2, 3 of the wicked; he wil judge the
 people of God in justice, and his
 poor with equitie; that the moun-
 taines & the hils shal bring peace
 to the people by justice, and in his
 †ver. 7. dayes the righteous shal flourish,
 and abundance of peace shalbe so
 long as the moon endureth. For
 †Zac. 9. 10. the charrets being cut off from
 Ephra-

Ephraim and the horse from Ieru-
 salem, the bow of the bartel shal be
 broken, and he shall speak peace un-
 to the nations; but in the "mornings "Psa. 110. 3.
 he wil destroy all the wicked of the
 land, † smiting the earth with the "Isa. 11. 4.
 rod of his mouth, and slaying the
 wicked with the breath of his lips;
 wounding kings & treading down "Psa. 110. 5.
 peoples in the day of his wrath. "Isa. 63. 6.
 Therefore the poor shall * commit
 themselves vnto him, and triumph *Psa. 110. 14.
 in his salvation saying; * *The Lord is* † vers. 16,
king for ever and ever, the heathen are
destroyed forth of his land; "the king- "Rev. 11. 15
dames of this world are our Lords, and
his Christs, and he shal reign for ever-
more.

24. Secondly he communicateth
 with his Saints this grace, to be
 † Kings also with him, and to reign † Rev. 5. 10.
 on earth: that as himself sitteth and & 20. 4.
 ruleth upō his throne, and is a Priest † Zach. 6. 13
 upon his throne, and the counsell

of peace is between them both: so
 *Rev. 1, 6. they whom he hath made * Kings
 & Priests unto God his Father, be-
 †1 Pet 2, 9. ing a * kingly priesthood, even a
 *Ex. 19, 6. "*kingdom of Priests* & an holy nati-
 †Rev. 20, 6. on; having part † in the first resur-
 rection, the second death may have
 no power over them; but being the
 Priests of God and of Christ, and
 reigning with him the terme of
 yerres limited; at last, whē they have
 overcome, may † sit with Christ in
 his throne; even as he overcame, &
 sitteth with his Father in his throne.

25. This spirituall kingdome,
 wherby the Saints reign on earth,
 is first over their own synns & cor-
 ruptions; for they are careful to be
 *Ps. 118, 23, vpright with God, and to * keep
 themselves from their wickednes;
 †Mic. 7, 19. and the Lord * subdueth their ini-
 *Ro. 6, 14. quities, that syn shal not have do-
 miniō over them, because they are
 †vers. 22. †freed from it, and made servants
 vnto

into God, having their fruit in ho-
 mes, and the end everlasting life.
 And this victorie whereby they o-
 vercome themselves, is greater thē
 all earthly conquests, according to
 the true proverb; *'He that is slow to
 anger, is better then the Mighty man;
 he that ruleth his own spirit, (is bet-
 ter) then he that winneth a citie.* Se-
 condly it is over the world, which
 also they set themselves against, as
 knowing that it * lieth in wicked-
 nes, the wisdom thereof is * foolish-
 nes; & cometh to naught; the plea-
 sures of it are "vanitie, & vexation
 of spirit; the sorrowes of it work
 death; and the amitie thereof is
 the enmitie of God: therefore flee
 they * the corruption that is in the
 world through lust, walking be-
 fore God as * strangers & pilgrims
 on earth, not loving "the world, or
 the thinges that are in the world,
 which have neyther †satisfying nor
 fruit

Pro. 16, 32

1 Joh. 5, 19

1 Cor. 1, 20. & 2, 6.

Eccl. 1, 2. & c.

2 Cor. 7, 10

Jam. 4, 4.

2 Pet. 1, 4.

1 Chr. 29, 15.

1 Joh. 2, 15.

Eccl. 5, 9.

1Gal.6.14. fruit in them; but being¹ crucified
 vnto it & it vnto them, they keep
 themselves * vnspotted of it, & free
 *1am.1.27. from the * bondage & servitude of
 ‡Gal.5.1. the same; they use it, as though they
 1Cor.7.23. vied it not; they bear with patience
 37. all the reproches & injuries that it of-
 freth; yea though they be made the
 "1Cor.4.9. "gazing stock, & as the filth of the
 13. same, yet are they † more the cōque-
 †Rom.8.37 rours through him that loved the,
 and do fulfil that which is written,
 11Ioh.5.4. *All that is born of God overcometh the
 world; & this is the victorie that over-
 cometh the world, eue our faith.* Third-
 ly the conquest of the Saints is
 over Satan himself, the Prince of
 this world, and worker of all mis-
 cheif. Him also they * resist stedfast
 *1Pet.5.9. in the faith, and doe * overcome
 ‡Rev.12.11. him by the blood of the Lamb, and
 by the word of their testimonie,
 and love not their lives vnto the
 death: so that wicked one * fleeth
 from

from them, and ¹ toucheth them ¹ Ioh. 1, 18
 not; for they keep themselves, be-
 cause they are begotten of God,
 who wil* tread that adversary vn- ^{*Rom. 16.}
 der their feet shortly, and with him ^{20.}
 shal be destroyed " the last enemy, " ¹ Cor. 15,
 Death. And as now, the Saincts ^{26.}
 doe reigne with Christ on earth,
 by faith and patience: so then, ha-
 ving judged the world, and even ¹ Cor. 6, 2,
 the Angels; they shal reign ¹ with ^{3.}
 him in glory, in heaven for ever- ¹ Rom. 8. 17
 more. ² Tim. 2, 12
¹ Thes. 4, 17

26. To teach us this Communi-
 on with Christ, we have in the
 scripture many doctrines & simili-
 tudes; as that he will make his
 Church a troller & a new threshing ¹ Isa. 41. 15
 instrumēt having teeth, for to thresh
 the mountayns, and bring them to
 powder, and make the hils as chaff:
 that he ¹ giveth strength and power ¹ psa. 68. 35.
 to his people, making * their horn ^{*Mic. 4. 13.}
 yron, & their hoofs brasse, & them-
 selves

†Zach. 10,

3.

†ver. 5.

†Zach. 9. 15

†Psa. 45. 16

†Rev. 19. 12

†Zac. 6. 11.

14.

†Luk. 20.

27. 18.

†Zac. 12. 3.

selves * as his bewtiful horse in the
 battel; that they shalbe † as the
 mighty man, which tread down
 (their enemies) in the myre of the
 streets in the battel; for † the Lord
 of hosts shall defend them, and they
 shal devowr and subdue their foes.
 That Christ shal* make his children
Princes throughout all the earth;
 and as himself hath * many Crowns
 upon his head, so will he cōmuni-
 cate them with his Saints; as the
 crownes of his figure † Iesus sonn
 of Iehozadak the high Preist, were
 to Helem, Tobijah & others, for a
 memorial in the tēple of the Lord.
 That as Christ is the head corner
 stone, tūpon which whosoever fal,
 shalbe broken, and on whomsoever
 it fal, it shal grindethem to powder:
 so Ierusalem (his Church) shalbe
 made † a heavie stone for all people;
 al that lift it up shalbe torne, though
 all the people of the carth be ga-
 ther-

thered together against it. That as
 Christ shal * crush the nations with
 a scepter of yron, and break them
 in peeces like a potters vessel: so[†] he
 that overcometh, and keepeth his
 works vnto the end; to him will he
 give power over nations, & he shal
 rule them with a rod of yron, that
 as potters vessels they shal be bro-
 ken; even as he received of his Fa-
 ther, "so will he give to that man, "[†]ver. 28,
 the morning starre.

27. To illustrate this Communi-
 on between our Saviour and vs, we
 have the similitude of an humane
 bodie; the members wherby their
 due joynts and synewes are joyned
 to the head, receive from it life and
 motion, and government in all the
 actions and affayrs: so Christ tis the
 head of the body of his church, &
 communicateth with al the Saincts
 his members, ' life and grace, and
 all good things for their conservati-
 on

*Psal. 119.

†Rev. 2. 26.
27.

†Col. 1. 18.
†Cor. 12. 13
&c.

†Gal. 2. 20.
Rom. 8. 32

on. Also of a vine or Olive tree,
 whole branches are made partakers
 of the juice sap and fatnes* that is
 in the root & stock: so we abiding
 in * Christ the true vine, doe by
 the juice & moysture of his grace,
 live and bear fruits to the praise of
 God. Agayn as the husband and
 wife, are not two, but one flesh; &
 the first woman ' builded of the
 rib of man , was flesh of his flesh
 and bone of his bone, and so did
 love & live together, partaking ech
 with others wel fare: in like manner
 are we joynd to the Lord, & made
 * one spirit; he that * made us is our
 husband, and we are married to him
 in faith; wherevpon he " nourisheth
 & cherisheth vs; for we are mem-
 bers of his body, of his flesh and of
 his bones; and this is a † great Se-
 cret, as the Apostle sayth, which
 they that would behold, had need
 ' be caried in spirit (as was Iohn) to
 a great

*R6. 11, 17.

†Ioh 15. 1,
2. 4. 5.

†Mar. 10, 8.
1 Gen. 2. 22.

*1Cor. 6, 17

†Isa. 54. 5.

Hos. 2. 20.

"Eph. 5. 29,
30.

†ver. 31.

†Rev. 21. 9.
10.

great & an high Mountain, there
 to be shewed this *Spowse* adorned
 with the glory of God, and alpreci-
 ous ornaments of his Spirit. And so
 greatly dooth the King* delight in *Psa. 45. 11.
 her bewty, that the words which
 were spoken to the first woman
 Evah, how † *her desire should be* † Gen. 3. 16
unto her husband; are now on the o-
 ther hand, (as touching the affecti-
 on of love) applied by the Spowse
 unto him whom her sowl loveth,
I am my welbeloveds, and his desire *Sog. 7. 10.
towards me

28. From all that which is be-
 fore spoken, of the Cōmunion that
 God hath called vs vnto with his
 Sonn, it followeth, that whatsoever
 iustice and holines was in Christ
 manifested in the flesh, eyther by
 nature or by actiō, the same is made
 ours by grace and imputation: as † Ro. 4. 24.
 on the contrary, whatsoever syn & † 1. & 5. 19.
 vnrightheousnes is in vs by nature
 or

1st Cor. 5, 21 or action, the same is made^t his by
 Psa. 40. 12. imputation, and by him is healed
 and taken away; that it cannot be
 *R6. 8, 1, 38 we now * should perish, if we hold
 39. fast our faith and confidence of re-
 joycing unto the end. Whatsoever
 troubles, sorrowes or tentations
 (syn onely excepted,) doe befall vs
 in this life; the like have befallen
 †Heb. 4, 15; *vnto him, were by him overcome
 *Rev. 21, 4. and shal from * vs, as already they
 are from him, be done away. Fi-
 †Ioh. 8, 36. nally whatsoever † freedom & liber-
 Rō. 6, 2. Gal ty, Christ as man, in ordinary estate
 3, 13, & 5. 1 had on earth, cōversion amōg men
 Lev. 26. 13, the like hath he given, dayly giveth
 1 Co. 7, 23, & confirmeth vnto Christiās; whi-
 Mat. 17, 25. ther we respect the spirituall law of
 27. 1 Cor. 6, 12. & 10, God, or the politick lawes of men,
 25. 26. and civil states. For he it is that li-
 †Gal. 2, 20. veth in vs; himself* is ours, and we
 *Sōg. 6, 2. are his, * grafted into his death and
 †Rō. 6. 5, 6. resurrection, to eternal life: he hath
 8. given^t his glory vnto Israel; even
 *Isa. 46, 13 the

his by the glorie that the Father gav him, †Ioh. 17. 22.
with he given us, that we may be 23.
one; as the Father and he are one,
in us, and God in him; & wher
is, 'ther shal we also be to be- †verf. 24.
hold his glory; though for the pre-
sent we walk * by faith and not by * 2 Cor. 5. 7.
sight, and it doth * not yet appear † Ioh. 3. 2.
that we shalbe. The consideration
of which riches of his grace, may
cause us to say with the Prophet,
how great is his goodnes, & how great † Zach. 9. 17.
his bewtie? And we may conclude
with the last word of Moses the
man of God, 'Blessed art thou o Israel: † Deu. 33. 29
who is like vnto thee, o people saved by
the Lord, the shield of thine help, and
which is the sword of thy glorie:
therfore thine enemies shalbe
in subjection to thee, &
thow shalt tread vpon
their high pla-
ces.

*Of our Communion with
the Holy Ghost.*

1 Ioh. 5. 7.

*1 2 Cor. 13.
13.*

ALthough the fellowship that we have with the Holy Ghost (who is "one with the Father and the Son,) may much be discerned by that which is before spoken, of God & of Christ: yet because the scripture speaketh many things of the work of Gods Spirit in us, and particularly of the *† Communion of the Holy Ghost with us*; it wilbe for the good, and comfort of the Saints, to consider the graces and benefits that doe come vnto them, by this cōmunion also in particular.

1 Ioh. 14. 16

2. And this the rather, for that the Spirit is the Comforter, (that is, *† other Comforter or Advocate,*) which the Father at Christs request doth give unto us for to abide with us for ever, and chear us in the absence of our Lord Iesus from us, (who

have all fayth, so that they can remove mountayns, and have not Love, they are nothing. Yet is this *manifestation of the Spirit given to every man to profit withall: and as the Apostles were Gods witnesses concerning the things which they sayd; so † was *the holy Ghost*, † Acts, 32. whom God gave to them that obeyed him; the Spirit was one “of “1 Ioh. 5, 8. the three witnesses on earth, as the Apostle Iohn sayth.

12. As the myserie of Christ was reveled † to his holy Apostles † Eph. 3, 5. and Prophets by the Spirit, & they preached the Gospel vnto others, by the Holy Ghost sent down from heaven; and as the ordinary permanent officers of the Churches, are made Overseers * by the Holie * Act 20, 28. Ghost, to feed the Church of God: so by the hearing of Faith preached, do men † receive the Spirit; † Gal. 3, 2. which God openly shewed, when
while

"A&t. 10,
44.

† 1 Pet. 1, 22

‡ 2 Tim. 1, 14

* 1 Cor. 12,
13.

† Eph. 3, 16.

* Eph. 6, 17

while Peter yet was speaking, "the Holy Ghost fel on all them which heard the word. And as by the work of the Spirit, the word is received and beleaved; so is the same also † obeyed, kept and reteyned, *through the Holy Ghost that dwelleth in us.* The Sacraments also have by him their effects in us, as it is written, * *by one Spirit are we al baptised into one body, whither Jewes or Greeks, whither bond or free, and have bene al made to drink into one Spirit.*

13. And having thus our new birth, caling vnto, and stablishing in the faith, by the work of the Holy Ghost; we are further by him confirmed, comforted, emboldned, & assisted, in all our spiritual battels against Satan, this world, and our own corruptiōs. For we are strengthened by Gods Spirit in the inner mā; & being armed with the word of God which is the sword of the Spirit

same. Which grace the Lord himself proclaymed in that † last and † Ioh. 7, 37.
great day of the Feast of Tabernacles, saying, *He that beleeveth in me,* † ver. 38.
as sayth the scripture, out of his belly shall
flow rivers of water of life; speaking
this * of the Spirit, which they that * ver. 39.
beleevd in him, should receiv; for
if any man have not the Spirit of † Rom. 8, 9.
Christ, the same is not his.

5. As ther is but † one God and † Eph. 4, 6, 3
Father of all, and one Lord Iesus
Christ; so is there but one † and the † 1 Cor. 12, 4
same Spirit: although for the * di- 5, 6.
versities of gifts which that Spirit * v. 8. -- 11
distributeth among the Saints, the
scripture sometime speaketh as of
seven Spirits which are before the † Rev. 1, 4.
throne of God; (seven being a full
and perfect number, and signifying
† Many:) and these seven Spirits † 1 Sam. 2, 5.
be the † seven hornes & seven eyes, Ier. 15, 9.
(that is the manifold and absolute Pro. 16, 35.
power & providence) of the Lamb 16.
† Rev. 5, 6.

**Isa.* 71, 2.

**Ioh.* 3, 34.

**Gen.* 1, 2.

Psa. 33, 6

**Hob.* 26, 13

**Luk.* 11, 20

with *Mat.*

13, 28.

**PL.* 104, 30

**Gen.* 6, 3.

**2 Pet.* 2, 7.

**Hob.* 31, 15

17.

Christ Iesus; of whom it was prophesied, that *† the Spirit of the Lord should rest upon him; the Spirit of wisdom, and Vnderstanding; the Spirit of counsel, and of strength; the Spirit of knowledg, & of the feare of the Lord:* of whom also it was witnessed, *† God giveth him not the Spirit by measure.*

6. The Spirit, as he was at first *†* creator of the world, with the Father & the Sonne; & *†* garnished the heavens: so is he stil the *†* finger of God, that worketh effectually all his actions, *†* creating the creatures, and renewing the face of the earth. And generally as God speaketh vnto man outwardly, by the ministry of his word: so sendeth he also inwardly, motions of his Spirit; against which many struggle, to their just judgement. In the old world *†* Gods Spirit strove in man, as his word was *†* preached by Noah; but they *†* sayd vnto God, Depart from us: wherefore

fore

fore they were "wrinckled before "Job. 22, 16
 the time, and the flood was powred
 out upon their foundation. When
 Israel came out of Ægypt, the Lord
 went before them * Moses, Aaron & Mic. 6, 4.
 Miriam, to guide them outwardly
 by kingdome, preisthood and pro-
 phesie; he gave them also * his good † Neh. 9, 20
 Spirit to instruct the, & Iesus Christ
 his Sonn, the * Angel of his face † Isa. 63, 9.
 or presence, saved them: yet they Exo. 23, 20.
 both "envied Moses; and Aaron 21.
 the holy one of the Lord; and often "Psa. 106,
 provoked, grieved, and tempted 16.
 God himself, and limited the Holy † Ps. 78, 40.
 one of Israel; they rebelled & vexed 41.
 his holy Spirit, (the Spirit of the † Isa. 63, 10.
 Lord * which had given them rest;) * ver. 14.
 therefore was he turned to be their
 enemy; and fought against them.
 In these last dayes of the Gospell,
 we are also taught, how some that
 have tasted of the heavenly gift, and
 * were made partakers of the Holy † Heb. 6, 4.
 Ghost 5.6

*Num. 24, 2
Mat. 7, 22.
23.

†1 Sam. 16.
24, Ps. 51.
11,

“1 Sam. 18,
10.

†
Heb. 10, 29

*Gal. 4, 6.

Ghost; yet fall so away that they cannot be renewed vnto repentance. So that even wicked men and reprobates, doe often receive * the gifts of the Spirit, whereby they doe many great works, yet are not benifited hereby vnto salvation: for they have not the grace of God to sanctifie those gifts, & seal the vp vnto the day of redemption; therefore God † taketh his holy Spirit from them, and sometime sendeth his evil spirit in sted thereof, to vex them, as he did vnto “Saul; and this worthily, seing there are of these wretches, that doe even †despite the Spirit of grace.

7. But the Saints elect of God, have another manner communion with the Holy Ghost; for their help comfort and sanctification in this life, and assurance of life eternall. For, because they are sons, † God sendeth the Spirit of his son into their

their harts, which crieth Abba Father; so they are * no more servants * Gal. 4, 7.
 but sons, and heys also of God
 through Christ, who hath obteyn-
 ed of his Father † this Comforter, † Ioh. 14, 16
 to abide with them for ever, even
 the Spirit of truth whom the world
 cannot receive, because it seeth him
 not, neyther knoweth him; but
 they know him, for he dwelleth
 with them, & shalbe in them; their
 "bodies are the Temples of the
 Holy Ghost. " 1 Cor. 6, 19.

8. The communion which the
 Sainctes have with the Spirit, is in
 many particulars; and that from the
 beginning of their dayes, vnto the
 end. For Ieremiaht was sanctified, † Ier. 1, 9.
 and Iohn Baptist filled with the Holy Ghost, † Luk. 1, 15.
 even from their mothers womb. And we all that are
 born of God, have our regenerati-
 on and new birth * of the Spirit and † Ioh. 3, 5.
 according to his mercy are saved,

R s

by

† Tit. 3, 5.

*by the washing of the new birth,
& the renewing of the Holy Ghost.

9. The word of God, which is
the immortal seed wherby we are
begotten, hath alwayes been utter-
ed, explained, and vnderstood, by
means of this Spirit. David testifi-
eth of himself, that "*the spirit of the*
Lord spake in him, & his word was
in his tongue: our † saviour Christ,

* 2 Sam. 23,

24

† Mat. 22, 43

A. R. 1, 16.

And his Apostles doe witnesse al-
the same concerning him; so the
things that he spake, we must re-
ceive, as the sayings' of *the Holy Ghost*.

* Heb. 3, 7.

with Ps. 25

7.

* A. R. 18, 25.

† Mic. 3, 8.

* Neh. 9, 30

Zach. 7, 12.

† 2 Pet. 1, 21

The like is to be minded for * Isaia
* Michaias, and all other Prophets,
by whose hands the Lord " protes-
ted among his people *by his spirit*;
for Prophecie (as the Apostle † saith)
came not in old time by the wil of
man; but holy men of God, spake
as they wer moved *by the Holy Ghost*;
the Lord Iehovah & *his Spirit* sent
them. Yea Christ himself had the
Spirit

* Isa. 48, 16.

**Spirit of God* put one him, that hee might shew judgment to the Gentiles; and was anoynted with [†] the *Spirit*, that he might preach the Gospel to the poor; and unto the Apostles whom hee had chosen, gave he cōmandemēts *through* the *Holy Ghost*, who also having received [†] the *Spirit which is of God*, spake the things that were given them of him, not in the words which mans wisdom taught, but which *the Holy Ghost* did teach them: so preached they the Gospel vnto the Saints **by the Holy Ghost sent down from heaven.*

*Mat. 13, 18

†Luk. 4. 18

Act. 10. 38.

*Act. 1. 2.

†1Cor. 2, 13

1Cor. 13.

*1Pet. 1, 12

10. Vnto this Gospel of saluation first preached by the Lord, and after confirmed by them that heard him; God [†] bare witnes both with *signes and wonders*, and with diuers miracles and gifts *of the Holy Ghost*. For to one (as the Apostle sayth) *twas given by the Spirit the word*

†He. 2. 3, 4.

†1Cor. 12, 8

9, 10. &c.

word of wisdom; to another the word of knowledge, by the same spirit; to another Faith, by the same Spirit; to another, the gifts of healing, by the same Spirit; to another the operations of great works; to another Prophecie; to another discerning of spirits; to another diversities of tongues; to another, the interpretation of tongues: and all these things wrought even *the self same Spirit*, distributing to every man severally as he would.

11. But these spirituall gifts, though they were powred out vpon many; yet are they not, neither ever were given vnto all; as it
 1st Cor. 12. is written, † *Are all doers of miracles?*
 30. *have all the gifts of healing? doe all speak with tongues? doe all interpret?* Agayn, to all that have them, they are not seals of the adoption of Sonns; for
 1st Cor. 13. 2 if men have¹ prophecie, and know all secrets and all knowledge; if they have

who is gone vnto his Father and
 us) that we should not be left as
 orphans on earth, destitute of help
 and comfort, amidst our many trials
 and tribulations.

3. Very great is the grace, & ad-
 mirable the strength and consolati-
 on, which this Comforter giveth to
 the Saints; as the example of the
 apostles themselves doth confirm;
 who all the while that Christ was
 with them in this world, though he
 ceased not to teach & inform the,
 to comfort and embolden them, to
 reprove and blame them, as there
 was occasion: yet were they [†]weak
 and faint in faith, fearfull of their
 enemies, forgetful of Christs pro-
 mises, without vnderstanding of his
 mysteries, and overcaried many
 wayes with their own infirmities.

But when he had sent down upon
 them "the promise of his Father, &
 endued them with power from on

†Mat. 16, 8
 23, & 17. 20
 & 20, 23, 24
 25, & 26, 31
 40, 56, Mar.
 16, 14.

"Luk. 24
 49,

† Act. 1, 5.

* Act. 2, 4,
11.* Act. 4, 8,
13, 19, 31,
33.† Act. 5, 12.
15, 41, 42 &
through.
out
the whole
book.

high, † baptising them with the ho-
ly Ghost: then began they to speak
with ' other tongues, as the Spirit
gave them utterance, the wonder-
ful workes of God; shewed great
* boldnes in preaching the word, &
with great power witnessed the re-
surrection of the Lord Iesus, and
† many signes and wonders were
shewed by their hands, and they
ceased not to teach and preach Je-
sus Christ amongst many troubles:
rejoycing that they were counted
worthy to suffer rebuke for his
name.

4. Neyther vnto them alone was
the Holy Ghost given, (though the
abundance of his graces was pow-
red most plentifully upon them;) but
al that in those dayes, or before,
or synce, doe beleeeve in the Lord
Iesus Christ, are sealed also with the
same spirit of promise, & furnished
in some measure with the gifts of
the same

Spirit, we stand fast; and though the enemy come like a flood, yet *the Spirit of the Lord shal chase him away*, as sayth the Prophet. And in rebuking the world, he useth great boldnes, convincing[†] them of syn, ^{†Ioh. 16. 8--12,} of righteousness, and of judgement: so that Gods servants are ful of power [†]*by the Spirit of the Lord*, and of ^{†Mic. 3. 8.} judgment, and of strength, to declare vnto the people their transgression, and their syn; an example wherof we may see in [†]Saul, who ^{†Paul. Act. 13, 9. 10. 11.} being full of the Holy Ghost, set his eyes upon Elymas the sorcerer and sayd; *O ful of subtilty, & al mischeif, child of the Diuill, enemy of all righteousness; wilt thou not cease to pervert the straight wayes of the Lord? Now therefore behold the hand of the Lord is upon thee, & thou shalt be blind, and not see the sun for a season.* And this courage the Saints have, even before Princes and Potentates

†2Chr.:4
20, 21.

¶Luk. 12, 11
12,

*Ps. 119. 46

tates of the earth; as may be seen in Zachariah son of Iehojada, who being clothed with the spirit, and rebuking the transgressions of the people, was therefore stoned with stones, at the commandment of the king. For the Holy Ghost teacheth them in that howre what they ought to say; wherefore they are to take no thought how or what to answer, but resting upon the ayd of Gods spirit, doe boldly say, **I wil speak of thy testimonies (Lord) before kings, and wil not be ashamed.*

14. But in the Saints themselves, the Spirit is most mighty in operation for the subduing and sanctifying of their affections, and confirmation of their sowles and spirits in the love & favour of God. For whereas beforetime, some of them were fornicators, idolaters, theeves, covetous, extortioners or given to other like vices: **they*

†1Cor. 6. 9
10, 11.

ar washed, they ar sanctified, they ar
 justified in the name of the Lord
 Iesus, and by the Spirit of God.
 And whereas while they were
 fleshly, † having not the Spirit, they † Jude. 7. 19
 walked after the ¹ flesh, and savou. † Rom. 8. 4, 5
 red the things thereof, & could not
 please God, but were subject vnto
 death: novv hee that rayled vp
 Christ from the Dead; doth also
 quicken their mortal bodies, * be- * vers. 11.
 cause that his Spirit dwelleth in
 them; and so is fulfilled that vvhich
 in figure God sayd of old vnto Is-
 rael; † Ye shall know that I am the Lord, † Eze. 37. 13
 when I have opened your graves, o my 14.
 people, and brought you vp out of your
 sepulchres, & shal put my Spirit in you,
 & ye shal live. Who then living in
 the Spirit, do also "vwalk in the Spi- " Gal. 5. 25.
 rit, and by it do † mortify the deeds † Rom. 8. 13
 of the body, not ¹ fulfilling the lusts † Gal. 5. 16.
 of the flesh, vvhich they have cruci- 24.
 fied, but bringing forth the fruits
 S of the

Gal. 5, 22.

Isa. 32, 15.

Gal. 4, 3.

Luk. 11, 13

Isa. 65, 23.

Rom. 5, 5.

Eph. 4, 30

of the Spirit, which are * love, joy, peace, long suffering, gentleness, goodnes, faith, meeknes, teperance; for when the Spirit is powred upō them from above; then * the wildernesses becōmeth a fruitful feild, as sayth the Prophet.

15. And God which hath promised to powr water upō the thirstie, & floods upon the drie ground, to “powr his Spirit upon the seed of his Church, and his blessing upon their buds; wil not onely † give the Holy Ghost to them that desire him; but also continew his gifts & graces for the assurance of their harts; so that they shal not labour in vayne, nor bring forth in fear, because † they are the seed of the blessed of the Lord, & their buds with them. The love of God is * shed abroad in their harts, by the Holy Ghost which is givē vnto them, and by him “are they sealed vnto the

the day of redemption; the same
 spirit beareth witnesse with their
 spirits that they are the Sonns of ^{†Rom. 8, 16}
 God; and hereby they know that
 they dwell in God, and he in them, ^{†1 Ioh. 4, 13}
 because he hath given them of his
 spirit, which is a * *pawn* or *earnest* ^{†2 Cor. 1, 24}
 in their harts, whereby they do not
 merely behold the Glory of the Lord
 with open face, but are * changed ^{†2 Cor. 3, 18.}
 to the same image, from glory to
 glory, as by the Spirit of the Lord.
 And this Spirit which they have
 received; is not the Spirit of bon-
 dage to fear again, (as at the giving
 of the Law, and looking upon Mo-
 ses face,) but is the Spirit of adop-
 tion-of-children, whereby they cry
 Abba Father, even the Spirit of
 our Sonne Christ, which God hath ^{†Gal. 4, 6.}
 sent into their harts, because they
 are sonns, and the * blessing of ^{†Gal. 3, 14.}
 Abraham is come upō thē through
 Christ Iesus. So Gods good Spi-

Pl. 143. 10 rit* leadeth them vnto the Land
 of righteousness, and this is a part
 of his covenant with them, that
 Isa 59. 21. *“his Spirit which is upon them, and
 his words which hee hath put in
 their mouth, shal not depart out of
 the mouth of them or their seed,
 or their seeds seed for ever. Neither
 wil he hide his face any more from
 the† because he hath powred out his Spi-
 rit upon the howse of Israel, as he hath
 promised by his Prophet. From all
 which proceedeth vnto the Saints
 vnspeakable peace comfort and joy,
 which they find and feel, both at
 the receiuing of the word, (as the
 1 Thes. 1. 6 Apostle sayth *“ye receiued the word
 in much affliction, with joy of the holy
 Ghost :*) and in the obedience there
 vnto in the kingdō of God ; which
 Ro. 14. 17 is* righteousness, and peace, and joy
 in the holy Ghost .*

16. Amongst other benefits
 which the Spirit affordeth, this is
 one

one special, that it helpeth the
Saints infirmities in prayer; who
els know not what to pray as they
ought, but the Spirit it self maketh ^{†Rom. 8, 26}
request for them, with sighs which ^{27.}
cannot be expressed; & the request
which he maketh is according to
the wil of God, who searcheth the
harts, and knoweth what the mea-
ning of the Spirit is.

17. But that the Saints be not
deceived, and led astray from the
truth, by any motion, suggestion,
vision, revelation, or other means
whatsoever, as from the Spirit of
the Lord; our Saviour hath given
us a rule, to discern the work of his
Spirit, from the delusion of Satan;
which is this, that his Spirit ¹ *spea- †Ioh. 16, 13*
keth not of himself, but whatsoever he ^{14.}
heareth he speaketh: that he glorifieth
Christ, for he receiveth of Christs,
(^{*}all things that the Father hath ^{*ver. 15,}
are Christs,) and sheweth it vnto

† 1 Pet. 13.

† 1 Joh. 17, 27

† Deut. 34, 9.

† 2 Cor. 1, 7, 8.

† Ex. 37, 3, 4

† Num. 11, 26.

Christians. Therefore is he the Spirit [†] of truth, and leadeth into all truth, because he teacheth nothing but according to the word of God, which word is truth. And by that word must all spirits be tried; by it may be discerned the Spirit of truth from the Spirit of error: and Iosua, though he were^tful of the Spirit of wisdom; yet was charged of God to ^{*} attend vnto the book of the Law, (for his direction,) to observe and doe, according to all that was written therein.

18. Finally, the Spirit of God, hath generally in all things wrought much and mightily in and by the Saints. With this was Bezaleel filled, in wisdom and in understanding, & in knowledge, & in all workmanship, to find out curious works for the Lords Tabernacle; with this were the seventy Ancients furnished for the government of Israel, and

& Prophesied. With the wisdom of this Spirit, was † Iosua full, after that Moses had put his hands vpon him, & given him of his glory, vwhen he ordeyned him to be his successor in the kingdome. And what should I speak of all the Iudges, as of Orthoniel, of Gedeon, of Iephthē & of Samson, vpon vvhom the¹ Spirit of the Lord came, * clothed them, strengthened them, and prospered vpon them; vvhcreby they vvent boldly vnto great battels, overcame their enemies, and rent the wilde beasts that roared vpon them. The Prophets also & Apostles, vvere † caried and guyded by the Spirit, in their vvayes & vvords, and vvorks; taught vvhom for to goe to, and from vvhom to refreyn; and had great intelligence of things “for to come; and in every city, the † Holy Ghost vvitnessed, such things as Gods vv wisdom

† Deu. 34, 28
Num. 27,
18, 30.

† Iud. 3, 10
* בשה

Iud. 6, 34,
& 11, 12, &
13, 25, & 14
6, 12.

† Eze. 3, 2.
& 3, 14, 24.
& 37. 1 A &
3, 29, 39, &
10, 19, 20 &
13, 2, 4, &
16, 6, 7, &
20, 22, & 21

4.
“ A & 11, 22,
† A & 20, 23

saw good to revele. So that the help which the Spirit ministreth to the Saints, is infinite and incomprehensible; and they may say to the Lord with the Prophet, *Whither shal I goe from thy Spirit?* for loe, the wisdom of God * powreth out her Spirit vnto them, and maketh them vnderstand her words: this "Oyntment they have from him that is holy, & do know al things: through the power of the Holy Ghost they * abound in hope; by the comfort of the Holy Ghost, they and the Churches of them are multiplied; and by him the toffring up of the Gentils (by the ministry of the Gospel) is sanctified: and whatsoever good thing is done among Gods people, is not by an Army nor strength, but * by the Spirit of the Lord of hosts, without which * no man can say, that Iesus is the Lord.

Thus

* Psal. 139. 7

* Pro. 1. 23.

* 1 Ioh. 2. 20

* Ro. 15. 13

* Act. 9. 31.

* Ro. 8. 16.

* Zach. 4. 6.

* 1 Cor. 12.

3.

19. Thus are the Saints of God,
 advanced to honour & dignitie, a-
 bove all peoples on the earth; being
 themselves the Temple of God, & ^{1 Cor. 3.}
 having his Spirit dwelling in them: 16.
 injoying a most holy and happy
 cōmunion, † with the Father, and ^{† 1 Ioh. 1. 3.}
 with his Sonne Iesus Christ, & with
 † the Holy Ghost; the grace and ^{12 Cor. 13.}
 peace and comfort wherof, pas- 13.
 seth all vnderstanding, and can no
 way be sufficiently expressed, by
 the tongue or pen of man. And
 this holy cōmunion with his peo-
 ple God shewed of old by his pro-
 phet, in these gracious words, * *I am* ^{* Hag. 2. 5, 6}
with you saith the Lord of hosts, with
*the * Word, by whom I covenanted with* ^{† Christ.}
you when you came out of Egypt; and ^{Ioh. 1. 1.}
my Spirit remayning among you: Fear
you not.

Al thy works praise thee, ô Lord, & thy
 Saints blesse thee. Psā. 145. 10.

*How the foresayd communion & peace
between God & his Saints, is sometimes
interrupted by their sinns : what unrest
& trouble, they then feel in themselves;
and how their ancient peace
is renewed.*

† Eccl. 7. 22.

2 Chr. 6. 36.

BEcause ther is † no man just in
the earth, that doeth good and
sinneth not; and whiles men dwel
in these howses of clay, they be
compassed about with their own
infirmities, tempted of their own
concupiscences, and besett with
Divils, that alwayes lie in way to
entrap and devour: it falleth out,
that the Saints of God are not on-
ly assaulted, but oftentimes foyled
by their enimies, and doe fall into
snares, and loathsome trespasses,
whereby God is dishonoured, the
Divil delighted, & their own harts
wounded and distressed.

2. For our knowledge in this
life,

life, is but ¹ in part; so that through
 error & ignorāce vve oft do amisse;
 neyther can any man ^{*} vnderstand
 or discern those errors. Our affecti-
 ons & lusts are not fully subdued,
 but do yet [†] vvarr in our members;
 the flesh [†] lusteth against the spirit,
 and these ¹ lusts fight against the
 soul, & are as a ^{*} lawv in our mem-
 bers, rebelling against the lawv of
 our mind, and captivating us to the
 lawv of syn vvhich is in our mem-
 bers. Our strength is infirme; and
 though vve vould doe good, yet
[†] find we no means to performe
 it. Our enemy Satan, is both sub-
 tile and strong, and seeketh dayly
 to circumvent us, & often prevail-
 leth through our vveaknes and vn-
 heedines, that in [†] many things vve
 syn all, & no man can say *I haue puri-
 fied my hart; I am clean from my syn.*

3. Sometime the pleasures of
 the flesh, do bevvitch and dravve
 us

11 Cor. 13;
9. 12.

* Psa. 19. 144

† 11 am. 4. 1.

† Gal. 5. 17.

11 Pet. 2. 11

* Rom. 7. 23

† ver. 18.

† 11 am. 3. 2.

11 Prov. 20. 9

*Gen. 9, 27.
†2Sam. 11,
4. 1Kin. 11.
1. 2, 3-4

*2Chr. 32.
25.

†1Chro. 21.
2, 2, &c.

†Luk. 15, 19
17.

*Deu. 32. 18
25.

†1Sam. 15,
13, 21, 22, 31
32, 33-34.

2Chr. 16, 10
Pl. 106, 32,

33. Act. 7, 9
Gen. 49 7.

†Ion 4. 1, 4
9. &c.

†Exo. 14, 10
Isa. 7, 2.

Mat. 14, 30.
31.

*Mat. 26, 70
72, 74.

†Ex. 32, 2, 4
22, 23, &c.

†Mat. 26, 56

us into greivous offences; *drunkennes, adultery, fornication, murder, and idolatrie it self; sometime the blessings of God upon us, doe make us proud, our hearts are lifted up, we commit tvainglorious actions, forgetting ' our selves, and *God that begate us, even forsaking the Rock of our salvatiō, sometime our affections are so stirred, that we fall into intemperance both in word & vwork, not onely against men, but even † God himself; sometime feares, doubts, dangers, threatenings, and afflictions, doe 'daunt and discourage us, making the heart to faint, the tongue to deny * and forswear the truth; the hands * to work impietie, our faith to quaille, that we forsake Christ and † flee away. Yea Gods children have in error and blind zeal, persecuted the truth and professors thereof, even killed Christ himself, & crucified

rified the Lord of Glorie; as the
 example of Saul and sondrie other
 elect Israelites doth manifest. These
 and many like grievous sinns do
 the Sainctes sometimes fall into
 through their infirmities, (God
 withdrawing his hand, and leaving
 them to themselves,) besides their
 ignorances & defaults which mul-
 tiply dayly : so as they surmount in
 number * the hayres of their head. *Pl, 40. 12.
 And many times such mē lie sleep-
 ing in their sinns * long, forgetting
 themselves in their voluptuous de-
 lights; til God awakeneth them of
 his grace, least they should sleep
 the death, and perish for ever. †As the
 former exā
 ples of the
 Patriarchs
 shew.

4. He awakeneth vs sometime
 by the sound of "his word, knock-
 ing at the dore of our harts; and by
 his † Spirit wherewith he' striveth
 in vs: sometime by * corrections &
 punishments for our misdeeds in-
 flicted vpon our bodies; sometime
 by

1 Act. 9, 1,
 &c. & Act.
 2. 22, 23, 29.
 36. 38. 39.

*Pl, 40. 12.

†As the
 former exā
 ples of the
 Patriarchs
 shew.

"2 Sam. 12.
 1-7-13. Act
 2. 37.
 †Neh. 9. 33.
 †Gen. 6. 3.
 *Job. 33, 16
 17, 19. &c.
 Ion. 1. 17 &
 2, 1, 2. &c.

†1 Sam. 24.

10. Ps. 38. 3.

2. 10.

by * striking our consciences with dread, dismay and terrour for our synns, and withdrawing the cheerful light of his countenance from us, so as we feel not the joy of his spirit, neyther have peace in our selves; but the comfortable cōmuniō betwē his Majestie & us, seemeth quite to be dilanulled & brokē.

†Iob. 19. 11

†Dan. 9. 11

*Psa. 90. 1.

†Ps. 51. 3.

†Lam. 1. 14

5. For he withdraweth his face and favour from us, † kindleth his anger against us, & couēteth us as his enemies, the horror of his wrath is as fyre sent from above into our bones; the curse written in the law, is powred upon us, and is as the arrowes of the Almighty, the venom wherof drinketh up our spirit. He * setteth our iniquities before him self, & our secret syns in the light of his countenance; he setteth them also in our own sight, and our syn is † before us continually; with his hand he bindeth the yoke of our

trans.

transgressions, & with them being
 wrapped & layd upon our neck, he
 maketh our strength to fayl; 'bitter Iob. 13. 24
 things doth he write against us, &
 make us to inherit the iniquities of
 our youth; so as ther is * nothing * Ps. 3. 3, 7
 found in our flesh because of his an-
 ger; neither is ther rest in our bones
 because of our syn: our wounds
 stink and are corrupt, our reynes ar
 ful of burning, our hart is^t as waxe, † Ps. 12. 7, 8
 it melteth in the mids of our bow-
 els; our bones are parched^t like an- † Ps. 102. 3.
 hearth, and our^t moysture is turned † Ps. 3. 2, 4.
 to a summers drowth, so heavy is
 his hand upon us night and day.
 Then crie we out for grief of hart,
 we^t rore like beares, and mourn * Isa. 59. 11,
 like doves; looking for judgment, 12.
 but there is none; for salvation, but
 it is far frō us; because our trespas-
 ses are many both before him and
 our selves, for which his terrors do
 fight against us, he visiteth us^t every † Iob. 7. 8,
 morning

morning, and trieth vs every moment; setteth vs as a mark against him, so that we are a burden to our selves. Also when we crie & shout, he shutteth out our prayer, and is even † angrie against it; because our iniquities have separated between vs and him, and our sinns have hid his face from vs, that he will not hear; so lothsome are our trespasses vnto him, so venomous to our selves is the biting of those fiery serpents.

6. Then are we left comfortlesse and desolate, cast down in our selves, our soul powred out vpon vs, * and our salvation passed away as a clowd, we are kept out of the paradise of God with the terror of his law and judgments, as with the † blade of the Cherubims brandishing sword; we are layd in the lowest pit, in darknes, in the deep; where Gods indignation lieth vpon vs, and we are vexed with all his

“Lam. 3. 8.

† Ps. 80. 4.

Isa. 59. 2.

“Tob. 30. 15.

16.

† Gen. 3. 24

“Ps. 88. 6. 7

his vvaves. We are a reproch to wicked men, who becaule of our misdeeds do blaspheme: vve ar a scorn ^{†2 Sam. 12.} to the Divils, vvho insult at our ^{14.} sinns, ceale not to accule vs before ' God day and night, and hope to ^{1 Rev. 12. 10} have vs in the end, a prey to their teeth. Our * lovers and our friends * ^{Pf. 38. 11,} stand aside from our plague, and our kinsmen stand far off. They that should guide & direct vs to Christ, in sted of good counsel doe often * smite and vvound vs, persecuting * ^{Song. 3. 3.} them vvhom God hath smitten, ^{† & 5. 7.} adding to their sorrovves vvhom he ^{† Pf. 69. 26.} hath vvounded. The vvorm of our ovvn conscience continually biteth vs, so as vvhen vve vvould ' forget ^{† Job. 9. 27.} our complaint, and comfort our ^{28.} selves; then are vve afrayd of al our sorowes, knowving that God wil not judge vs innocent, vvho * inquireth ^{† Job. 10. 6.}

T

of

of our iniquity and searcheth out
†Iob. 13, 24 our syn; yet † hideth his face; & re-
puteth us for his enemies. Thus our
†Lam. 3, 17 soul^r is farr off from peace, we have
18. forgotten prosperity, saying, Our
strength and our hope is perished
* Iob. 3, 10. from the Lord; and * wherfore is
the light given to them that are in
miserie, and life vnto thē that have
heavy harts? for our harp is turned
†Iob. 30, 31 to mourning; † and our organs, into
the voice of them that weep.

7. But the † root of the word
†Iob. 19, 28 which is found in us, & the * seed of
* Ioh. 3, 9. God which remayneth in us; stir-
reth up the spark of faith, & suffreth
it not to dye in these distresses. It
bringerth to mind Gods anciēt mer-
cies, his faith confirmed, & love sea-
led towards us in Christ; it telleth
†Rom. 5, 20 us, wher syn aboūdeth, † grace doth
abound much more. Then remem-
bring our song in the night, com-
muning with our own hart, & our
spirit

Spirit serching diligently, we say, †Ps. 77. 6.
Wil the Lord absent himself for ever? 7. 8.
and wil he shew no more favor? Is his
mercy clean gone for ever? doth his pro-
mise sayl for evermore? hath God for-
gotten to be merciful? hath he shut vp
his tender mercies in displeasure? we have
 synned, † what shal we do vnto thee, †Iob. 7. 10.
 o thou preserver of men? If thou †Ps. 130. 3. 4
 streightly † markest iniquities, Lord
 who shal stand? surely then the
 *mountain would fall and come to *Iob. 14. 18
 nought, and the rock would be re-
 moved from his place; neyther shal
 any † that liveth be justified in thy †Ps. 143. 8.
 sight. But mercy is with thee, that
 thou mayst be feared. And now
 Lord thou art our † Father; we are †Isa. 64. 3. 9
 the clay, and thou art the potter,
 we al are the work of thine hands;
 be not angry o Lord above mea-
 sure, neyther remēber iniquitie for
 ever; purge thou us with hyssope
 and we shalbe clean, † wash vs and †Ps. 51. 7. 8.

we shalbe whiter then snow; make vs to hear joy and gladnes, that the bones which thou hast broken may rejoyce; *turne vs againe ô God of hosts, and cause thy face to shine, that we may be saved.

*Ps.80.3.7.
19.

8. When thus we shall submit our selves vnder the mighty hand of God, and drawing waters from the well of our harts, * shall powr them out before the Lord: when we shall confesse our iniquities, and in faith ask mercy at his hands, hūgring and thirsting after his righteousness, and † braying for it as the hinde for the rivers of waters: the Lord wil¹ repent towards his servants, whē he seeth that their power is gone; he wil^{*} powr water vpon the thirstie, & floods vpon the drie ground, and wil say vnto vs, * Fear not for I am with you; be not afrayd, for I am your God, I will strengthen you and help you and
(us.

†1Sam.7.6
Lam.2.19.

†Psal.42.1.

1Deu.32.36

*Isa.44.3.

†Isa.41.10.

susteyn you with the right hand of
my iustice; though t̄ your syns were ¶ 2. 1. 18.
as crimfin, they shalbe made white
as snow, though they were red like
scarlet, they shalbe as wool: for a
little while I have forsaken you,
'but with great compassion will I ¶ 2. 4. 7. 8.
gather you; for a moment in anger
I hid my face from you for a little
season, but with everlasting mercy
have I had compassiō on you, sayth
the Lord your redeemer. Then shal
we see in the black cloud of our tri-
bulations, the † bow of the Lord, † Gen. 9. 13
even himself wil appear with the 14.
train-bow about his throne, the to- † Eze. 1. 28.
ken of his covenant of grace, which Rev. 4. 3.
he remembreth; and as hee sware
that the waters of Noah should no
more goe over the earth, 'so swear- ¶ 2. 54. 9.
eth he not to be angrie with us nor 10.
rebuke us; though the mountaines
remove, and the hils fall down, yet
his mercy shal not depart from us,

nor the covenant of his peace fall away.

9. Thus God which had wounded us, bindeth us up; after two dayes [troubles] he reviveth us, in the third day he raiseth us up & we live in his sight; he * healeth our broken harts, and bindeth up our sores. For Christ our mediatour; that Angel of the covenant, hath asked for us mercy of God his Father, who was so long displeased with us, and† the Lord hath answered him with good and comfortable words; this man is vnto us, as an hiding place from the wind, & as a secret from the tempest; as rivers of waters in a drie place, & as the shadow of a great rock in a weary land. And though our bark hath been tossed in the sea of afflictions, where Christ himself seemed to us a spirit, and made us afrayd; yet now his gracious voyce doth comfort

Hos. 6, 1, 2.

Ps. 147, 3.

† Zec. 1, 12.
13.

† Isa. 32, 2.

Mat. 14, 24
7, 32.

fortus, and his presence ceaseth all
 winde & tempest. It is he, even he ^{†Isa. 43. 25.}
 that * putteth avay our iniquities
 for his ovvn sake, & remēbreth not
 our syns; but restoreth to us the
 * joy of his salvatiō, giveth ust bev- ^{†Ps. 51. 12.}
 ty for ashes, the oyl of joy for ^{†Isa. 61. 3.}
 moorning, the garment of gladnes
 for the spirit of heavines; so that ^{†Ps. 103. 5.}
 our youth is renevved, and vve lift ^{†Isa. 40. 31.}
 vp the vvinges as the Eagles; our
 * flesh is as flesh as a child; strength ^{†Job. 33. 23.}
 is * increased in our sovyles; and be- ^{†Ps. 138. 3.}
 ing novv as vvidovves divorced† frō ^{†Ro. 7. 1. 2.}
 our synns, delivered from that lavv; ^{3--6.}
 & returned to our Fathers hovvse,
 like the * Priests daughters vve eat ^{†Lev. 22. 13.}
 of our Fathers bread, as vve did in
 our youth; vve shall feel no * more ^{†Isa. 49. 10.}
 hunger, nor thirst, neyther shall the
 heat smite on vs, nor the sun; God
 wipeth * al tears frō our eyes, there ^{†Rev. 21. 4.}
 is no more death, nor sorrow, nor
 crying, nor payn; for the first things

are passed.

10. Having thus after long seeking
 †Son. 3, 1, 2, †found him whō our sowl loveth,
 3, 4. we take hold vpon him, and leave
 him not, til we have brought him
 home vnto us; and after this nights
 †wraſtling with the Angel, we wil
 †Ge. 32, 24. not let him goe, vntil he bleſſe us,
 &c. & give vnto weak Iaakob the new
 name of Iſrael; for that by ſtrong
 faith we have power with God and
 preuaile,* having wept and prayed
 *Hof. 12, 3, vnto him. And now he putteth in
 4. our mouth, a † new ſong of praiſe
 †Pſa. 40, 3. vnto our God; our tongues ſing
 & 51, 14 & joyfully of his juſtice, & our ſowles
 103, 1, 3. do bleſſe him, which hath pardoned
 al our iniquities, healed al our infir-
 mities, redemed our life from the
 pit, and crowned us with mercy
 and compaſſions. And becauſe we
 beleeeve, therefore we ſpeak and ſay,
 †Pſ. 118, 17 †We ſhal not die but live, and declare,
 18. the works of the Lord; the Lord hath
 chaſten-

*chastened us sore, but hath not deli-
 red us to death. Wherefore after our
 agonies & conflicts with death, ter-
 rors within, & feares round about;
 we repose in Christ our redemer,
 who hath taken away our syns, van-
 quish't all our foes, put Satan to
 flight, renewed our peace, & quie-
 ted our consciences: & then we re-
 joyce and say, * My soul return vnto
 thy rest, for the Lord hath been bounti-
 ful vnto thee,* *Psa. 116. 7.

11. Then giyeth he us to see,
 how in all these troubles and tor-
 ments, we have most neer cōmuni-
 on with Christ, and are by them
 made cōformable vnto him; for he
 was wounded for our † transgres-
 sions, he was broken for our iniqui-
 ties, innumerable † troubles com-
 pass'd him, the synns of the elect,
 which by imputatiō were his, took
 such hold upon him that he was
 not able to look up; for the Lord
 T 5 layd

† Isa. 53. 5.

† Psa. 40. 12

*Isa. 53. 6, 9.
30.

†Mar. 14,
33, 34.

†Luk. 22,
44.

¶Mark. 15,
34.

*Act. 14. 22

*layd vpon him the iniquitie of us
al; though he had done no wicked-
nes, neyther was any deceyt in his
mouth, yet the Lord would break
him and make him subject to infir-
mities, so that he felt^t terrour and
anguish, and heavines in his sowl
even vnto the death; his sweat in
his agonie was like^t drops of blood
trickling down to the ground, and
his crie vnto his God was, *'why hast
thou forsaken me?* And we in our af-
flictions doe but drinke of his cup,
and are baptised but with his bap-
tisme; that after we have suffred
with him, we may also reign with
him, & by many tribulations* must
we enter into his kingdome. And
he that was thus smitten of God, &
humbled even to the death; thus
troubled in sowl, & left of his Fa-
ther for a seasō, found an yssue out of
all tentations, not for himself alone,
but for us whose suerty he was, who
there

therefore have this hope for an-
ker to our sowles, that as we now
suffer with him, so shal we also reign
with him, notwithstanding that
for the present we are brought in-
to the dust of death.

12. After this, admiring the
mercies of our God, and the vnser-
chable depth of his counsels, who
worketh & turneth al things, even
our own syns unto our good; who
leadeth us in such wayes and wil-
dernesses, wher fyrie tserpents and
scorpions are, & drought without
water; which maketh vs folow him
when his way is in the sea, and
his pathes in the great waters, and
his footsteps are not knowen; in all
which dangers he defendeth us, &
afterwards bringeth us into his rest:
we say the Lord dwelleth * in a dark
clowd, * Verily thou o God hidest
thy self, o God the saviour of Israel;
how vnserchable are thy judge-
ments

† Deu. 8. 15

† Ps. 77. 19.

* 2 Chr. 6. 2.

† Isa. 45. 15.

†Rom. 7, 14
15--18.

12Cor. 5, 6.

•Iob. 14, 22

†Ic. 15, 3.

Heb. 12 12
13.

†Phi. 2, 12.

ments, and thy wayes past finding out: Then minding our frayle estate in this flesh, how we are † sold vnder syn, & do trespasse against God every day, and cannot do the good that we would: we abase our hornes vnto the dust, and by repentance do die dayly, washing Christs feet with our teares, knowing that notwithstanding the communion that we have with him here by faith, yet are we but strangers and pilgrims on earth, and whiles we are¹ at home in the body, we are absent from the Lōrd; whiles our *flesh is upō us we shalbe sorowful, and whiles our soul is in us, it shal mourn. Therefore † strengthening our weak hands and comforting our feeble knees, we make streight steps vnto our feet, being careful & circumspect least Satan further circumvent us, seeking to make an end of our salvation with † fear & trem.

trembling, giving all diligence¹ to
 ioyn vertue with our faith, and to^{12Pct. 1. 5.}
 make our calling and election sure;
 for behold^{*} the righteous have [for^{Pro. 11. 38}
 their synns] recompēce in the earth^{1Pct. 4. 18.}
 and are scarcely saved, where then
 shal the vngodly and sinner appear?
 but we which beleev in Christ, ex-
 pect with patience our ful redem-
 ption, and as we have[†] cast our bur-^{†Psf. 55. 22.}
 den on the Lord, and †committed^{†Psf. 10. 14.}
 our poor selves vnto him; so we are
 perswaded¹ that he is able to keep^{12Tim. 1. 12}
 that which is committed vnto him
 against that day, even to^{*} keep vs^{Jude v. 20}
 that we fall not, and to present vs
 faultles before the presence of his
 glory with joy; where we shall al-
 wayes behold his face, and being
 quite freed from our sinns, & from
 al possibilitie of ever sinning more;
 shall perpetually serve and honour
 him, with his Angels at his right
 hand

†Ps. 16. 11. hand, where^t pleasures are for ever.
more.

He that walketh in darknes, & hath no light,
let him trust in the name of the Lord, & stay
vpon his God. Isa. 50. 10.

CHAPT. XV.

*Of the cōmunion that the Sainctes
have in this life with
Angels .*

THe name of *Angel*, which is in
English a *Messēger*, is in the scri-
ptures attributed, 1. to our Lord
Christ; 2. to the spiritual creatures
in heaven; 3. and to some certaine
men on earth, imployed in the mes-
sage and service of God.

†Num. 20.

16. 1 Cor. 10

9.

†Exod. 23,

20. 21.

†Isa. 63. 9.

†Ex. 34. 14.

2. Christ, is the Angel whom
God † sent to bring Israel out of
Ægypt, in whome^t Gods name is,
and is therefore caled *the Angel *of*
his Face or presence, even the † Face of
God

God it self; the * *Angel of the Covenant*, whom the Israelites desired; the Angel that * delivered Iacob from evil; the Angel that dwelt in the bush, whiles it burned & was not consumed; who was the God of Abraham Isaac & Iacob; the * Angel Iehovah, who emboldned Gideon to battell against the Madianites, & was with him in the same; the Angel with the golden censer * that giveth many odours to the prayers of all Saints, and out of whose hand the odours with the prayers goe vp before God in his throne. He is no created Angel, but the * creator of Angels, and all other thinges in heaven and earth; therefore is he the * *Archangel*, the * head of all principallitie and power the * first of the chief Princes, even * *Michael* our prince, whom all the Angels of God doe worship. Of him and our communion with him

*Mal. 3. 1.

†Gé. 48. 16

7N1

Goel a Rede-
mer; the
title of
Christ.

†Deu. 33. 16

Exod. 3. 2. 6

†Iudg. 6. 12

14. 16. &c.

*Rev. 8. 3. 4

†Col. 1. 16.

*Iude. v. 9.

†Col. 2. 10

*Dan. 10. 13

†Rev. 12. 7.

Dan. 10. 21

†Heb. 1. 6.

is before spoken.

3. The ministers of God, though
mē on the earth, yet for the service
wherein they be imployed are caled
Angels or *Messengers*. Such were
the priests in the tyme of the Law,
as Malachie * intituleth them; such
was† Iohn Baptist; & such ar Christs
ordinarie ministers the † *Angels* of
the Churches. Of whom it remaineth
that book. to be spoken other where.

4. The blessed spirits which are
about the throne of God, where
† *Dan. 7. 10.* thousand thowfands minister vn-
to him, and ten thowfand thow-
fands stand before him; these hea-
venly creatures being often sent
forth into this world on Gods mes-
sage, are therefore most properly &
vsually caled *Angels*. Of them do we
treat in this place. These ar * wise &
† *Ps. 103. 20.* * excel in strength, and in all ready
and swift performance of the will
of God; They ar † *Col. 1. 16.* Thrones; Domi-
nions

* Mal. 1. 7.

† Mat. 11.

10.

† Rev. 1. 20.

& 2. 1. & c.

& often in

that book.

* 1 Sam. 14.

20.

† Ps. 103. 20

† Col. 1. 16.

tiōs, principalities, & powers, they
 at the † chief princes above all the ^{1 Da. 10. 12.}
 princes of the earth, and the title
 of † Gods is given vnto them: God ^{† Ps. 8. 5. &}
 imparteth * to them his counsels ^{97. 7. With}
 and vseth their ministerie in the go- ^{Heb. 1. 6. &}
 vernment of the world. ^{2. 6. 7.}

5. These heavenly creatures,
 at parties in the communion of the ^{† 1 King 12.}
 Saints, * as is before touched; for ^{19. 20. Zach}
 they & we have al one head † which ^{1. 10. 11.}
 is Christ, & are al † elect to be par- ^{&c.}
 takers of the glorie of God for ever. ^{† Chapt. 4.}
 But because they are * spirits, ^{Sect. 3.}
 and have not flesh and blood as we; ^{† Col. 2. 10.}
 therfore the fellowvship betveen ^{&c. 18.}
 them and vs is spiritual, to be learn- ^{† 1 Tim. 5. 22}
 ed out of the scriptures, and discern- ^{* Heb. 1. 7.}
 ed by faith, not by ey-sight. Again
 God hath in ages past, before the in-
 carnatiō of Christ, more imployed
 them outvvardly in reveling his vvil
 vnto men, then in these last dayes
 he doeth; since he hath opened vnto

us the whole myserie of his coun-
 ſel,† by his Són. Yet as at the giving
 of the Law, when the Lord came
 from mount Sina, & rose up from
 Seir vnto his people, he came with
 †Deu. 33, 2. ten thowſands of the Saincts: ſo in
 the time of the Goſpel, when his
 feet ſtood on the mount of Olives,
 *Zech. 14. the Lord our God came, and *all
 4.5. the Saincts with him, to do him
 †Mar. 1, 13. worſhip† and miniſter vnto him;
 †Rev 5, 11. to guard† his throne & Church; &
 †Heb. 1, 14. to be ſet forth in miniſtery† for their
 ſakes w^{ch} ſhalbe heires of ſalvation.

6. Somtimes the Angels appea-
 *Gen. 18, 2. red in viſible formes of * men, and
 &c. & 19, 1. for a while ſo conuerſed with men,
 &c. Heb. eating and drinking, and talking
 13, 2. familiarly of the matters wherabout
 they were ſent; as in the hitorie of
 †Iſa. 6, 2, 6, Abrahā & Lot is to be ſeen. Som-
 7. times they appeared in more glori-
 Da. 8, 15, 17. ous ſhapes, like * winged creatures,
 & 9, 21, 32. and ſo would treat with men about
 their

their affayres vocally: but their celestial majestie, then much daunted the sons of Adam. Sometimes they appeared, †but spake not; & againe †Gé. 28, 12
sometime they spake, †whē no men- †Act. 8, 26
tion is made of their appearing.

7. The causes also and effects of their appearing, were many and weightie. For by them Abrahā was told of the *birth of Isaak; & the destruction of Sodom; Manoaḥ & his wife, of y^e birth of Sāson; Zecharie, of y^e birth of Ioh. Baptist; Mary, †of y^e cōceptiō, & y^e shepheards, *of y^e birth of our Lord Christ, the womē †Act. 1, 10
* of his resurrectiō; & the Apostles, †1.
† of his second comming at the last †Zech. 2, 3.
day. By them Zecharie vvas certified of the restauration of Ierusalem; Daniel * vvas informed of the state of the church from his time to Christ; and Iohn, of the †estate therof, frō his dayes, to the worlds end. By them, Lot †vvas delivered from †Dan. 7, 10.
16. & c. & c.
13, 15, 17 & c.
& 9, 21 & c.
& 10, 5, 6.
& c.
†Rev. 1, 1.
& c. vnto
Cha. 22, 6.
16.
†Gen. 19

2an. 3. 18. from the burning of Sodom; Shad.
 2an. 6. 22. rach, Meshach, & Abednego, † from
 1a. 12. 7. the fyrie, fornace; Daniel, † from
 c. the Lions mouthes; & Peter, * out
 of Herods prison. By them, Abra-
 Gen. 24. 7. hams servant, was † guided in his
 9. journey; Philip, was directed to goe
 Act. 8. 16. † and preach to the Eunuch; Paul
 9. 1a. 16. 9. † to the Macedonians; Izakob, was
 9. encouraged* in his going towards,
 Gen. 28. 12 & retourning from Mesopotamia;
 23 2. 1, 2, 11 Eliah, was † refreshed with food in
 4. his flight from Iezebel; Ioseph † was
 6, 7. counsell'd to flee with Christ, from
 Mat. 2. 13. Herods persecution; and Paul † was
 Act. 27. 23. comforted against peril of ship-
 4. wrack. Their ministry was vsed at
 † Gal. 3. 19. * the giving of the fyrie law on
 Act. 7. 53. mount Sinai; their melodie was
 heard at the † birth of the Lamb,
 † Luk. 2. 13. that reigneth on mount Sion; and
 14. they stil sing loud † this praises about
 Rev. 5. 11. Gods throne; and they shal be the
 12. harvestmen to † reap the earth and
 Mat. 13. 39
 1. & 24. 31

to sever the bad from among the just, at the end of this world.

8. They are Gods powerful instruments as for smiting † the wicked with sore diseases; so for the help and healing of our sicknesses, when it pleaseth God so to imploy them: as appeareth by that famous miracle, often wrought in the pool at Ierusalem, whose waters were at certaine times troubled by an Angel; after which stirring, who so first stepped in, was made whole of whatsoever disease he had. In memory of which heavenly grace, the place was caled^t Beth-esda, that is, ^{† Ps. 78. 49} the house of bountifulnes or mer- ^{Act. 12. 23}cy. ^{† Joh. 5. 2. 7.}

9. And although now a dayes they appear not visible, nor afford vs such outward help: yet are these heavenly Messengers, still secretly imployed for the safe guard and benefit of the Saints. For who so

dwelleth in the secret of the Most high, and lodgeth in the shadow of the Almighty ; over him (as the
 Ps. 91. 1, 17. * Psalmist sayth,) God giveth his
 Angels charge to keep him in all
 Mat. 18. 10 his wayes : yea even vnto ¹ little
 children doth their care extend, &
 as the embroydred † Cherubims
 Exo. 16. 1. environed the Tabernacle, so doe
 those heavenly soldjers cōpasse and
 guard Gods true tabernacle the
 Church . And whereas we are in
 danger two manner wise. 1. by our
 own infirmitie, 2. and our ene-
 mies might & subtiltie: these ¹ watch-
 Dan. 4. 14. * Heb 1. 14. *men* and guardians * of our salvati-
 on, do succour vs in both . For as
 the mother, carieth in her armes
 the child which cannot well goe; so
 † Ps. 91. 12. these do ¹ bear-us-vp in their hands,
 that we hurt not our foot against a
 stone; and when we are besieged
 † Psal. 34. 7. by our foes, these ¹ pitch round about
 vs, and deliver vs; being as a bul-
 wark

wark betwixt the fiends, even all
 our enemies, and vs. So that if God
 gave vs to see with the eye, as we
 are taught to beleeve by faith; we
 might behold with Elishaes servant
 *the mountaines to be ful of horses *2Kin.6.17.
 & charrets of fyre round about vs:
 and would say with Iaakob, **This is* †Gē.32.1,2
Gods host. Neyther doe they onely
 save vs from peril; but as heaven-
 ly warriours that excel in strength,
 they†fight against our enemies, pur- †Da.10.20.
 suing and †scattring them, as chaffe †Ps.35.1,3.
 before the wind; like as at Hezeki-
 ahs prayer, *an Angel came and *Hsa.37.21.
 killed 185. thousand of his foes. †-36.
 And as they attend vpon vs in our
 life, so doe they also at our death;
 being sent to fetch our flitting
 soules, & cary thē into *Abrahams; †Luk.16.22
 bosome, in the Paradise of God.
 10. These things as those blef-
 sed spirits the †sonns of God, do at †Job.1.6.
 the commaundement of their hea- & 38.7.

1Pſ. 103. 20

Mat. 6. 10.

*Rev. 5. 11.

12.

†Rev. 7. 11.

12.

†1Pet. 1. 12.

†Eph. 3. 10.

*Luk. 15. 7.

10.

venly father, 'redily and cheerfully,
 for his elect : ſo alſo are they behol-
 ders of our wayes & converſation,
 & affected (after their ſpiritual ma-
 ner) with the things they ſee in vs.
 For they ar, evē the thouſād *thow-
 ſands of thē, as about Gods throne,
 ſo about the four living creatures &
 the 24. Elders, together with them
 magnifying Chriſt the killed Lamb,
 & proſtrate on their faces doe wor-
 ſhip God, †and give glory vnto him
 for evermore. Into the celeftial my-
 ſteries reveled by the Goſpel, they
 have a deſire to look ; becauſe God
 hath by his church † made known
 his manifold wiſdome vnto them.
 Loving alſo they are, glad and deſi-
 rous of our good ; as appeareth by
 their glorifying of the Lamb that
 was killed for vs, not for them, and
 by the joy which they have, when
 any one of vs converteth from our
 ſynns, as Chriſt * hath ſhewed. Wit-
 neſſes

nesses they are with the Lord, of the charges & contestations layd vpon vs, for the observing of our duties; as by the Apostles words to Timothy, we be taught. Wherefore we ought holily, righteously, & soberly to cary our selves, in all our actions; seeing we are a spectacle to those heavenly *Flames*, and are come to the great assemblie of innumerable of them: yea the Apostle seemeth to require of women, modest and submissive attire, in respect of them.

11. Al this notwithstanding, we must take heed, both of superstition, and curiosity about them; for we are forbidden of God the religion or worship of Angels: which when Iohn for the revelations shewed him would have done; the Angel refused, and sayd, *'See thou do it not.* If therefore we have need of succour let vs pray vnto our Father, and he can send vs legions of them; and if

†Judg. 13,
16.

¶Rev. 22.9.

¶Luk. 10.36

†Zech. 3.7.

we would give thāks for their help;
& offer a sacrifice; themselves have
taught vs, to offer it to the Lord;
whose servants they are, even^r fel-
low servants with vs; though much
more excellent, able, and obedient.
He it is, that sendeth them forth,
for our sakes which are heys of sal-
vation; he also will change this our
corruptible estate, & cloth vs with
immortalitie, and make vs^{*} equall
to those holy Angels, and give vs a
place[†] among them: whose cōmu-
niō at that day we shal fully enjoy,
together with them serving our
God, and lauding his Majestie, in
his own blessed presence for ever.

The Angel of the Lord pitcheth round
about them that fear him, & delivereth thē.
Psal. 34.7.

CHAP.

*How the Saints on earth, are caled
to a holy communion among
themselves.*

GOD who hath chosen and caled
us in Christ from this world,
and fellowship of all wicked ones
therin, to be his, and to serve him:
hath further required at our hands,
that we which are caled, should not
live alone, or a sunder by ourselves,
but joyn together, and so entertayn
and nourish, a loving & holy com-
munion one with an other, in the
vnitie of the faith and spirit, by the
bond of peace. For man is made
a sociable creature; and when he
was in his perfection, God saw &
sayd, it was † not good for him to
be alone, and therefore made him
a help meet for him: but after, when
we were corrupted, there was
much more need of fellowship one
with an other for our mutuall help
and

† Gen. 2. 18

and comfort . And many are the benefits which we reap hereby; even as on the contrarie, the evils, dangers, and discomforts, which arise for want hereof, are more then can be told .

2 . When God had brought his people out of Ægypt, to lead them into Canaan; whiles thither they were traveyling, even in the wilderness caused he a *Tent* to be made,
 ‡Exo. 25. 8. for himself *to dwell among them, and in midds of their tents; which when it was perfected, he took possession of, †filled and sanctified it with his glory; commaunded also the people, †thither for to bring their services and their sacrifices; promised there*to meet with them, to speak there vnto them: whereupon that place was caled the *Tent* (or *Tabernacle*) of †Meeting or *Congregation* . And whereas this Sanctuary was sitting & moveable not
 onely

onely in the † wildernes, but also in
 'the land of Canaan: therefore God
 gave Israel a charge by Moses, that
 they should seek * the place which
 he should choose out of al their
 tribes, to put his Name there, and
 there to dwell; that thither they
 should come, to sacrifice, and re-
 joyce before the Lord; themselves
 * their children, and their servants;
 there to keep † their solemn feasts,
 and take heed they offred not in
 any other place. For he had told
 the, whosoever, Israelite or strāger
 sojourning among them, that re-
 sorted not to this Tabernacle with
 his oblations, but sacrificed other
 where, eyther within or without
 the host, that man should be repu-
 ted 'as if he had shed blood, or of-
 fred vnto Divils; and was to be cut
 off from among his people. This
 tent, (together with the Temple
 which for like * holy use, succeeded
 the

† Num. 4. 49

& 10. 7,

&c.

Hos. 5. 10.

& 18. 1, 1.

Chr. 15. 16

* Deu. 12,

ver. 5. 6.

† ver. 12. 13

14.

† Deu. 16. 2,

11. 15. 16.

† Levi. 17. 3

4. 7, 8, 9.

* 2 Ch. 2. 4,

*Rev. 21. 3.

Ezek. 37. 27

28.

†Heb. 3. 6.

†Mat. 18. 20

1 Cor. 5. 4,

*Nahū 1, 15

*Heb. 10, 25

‡Zech. 14,

16. 17.

the same,) was a figure of the church or congregation of Christians, amongst whom God hath placed his * tabernacle, to dwell as their God with them, and they to be his people, even his † howse and habitation; & should therefore † gather themselves together in his name, to keep their spiritual feasts, not withdrawing from, nor leaving* the mutuall assembling or fellowship that they have among themselves, for who so repayreth not to the Church the true Ierusalem, of all the families of the earth, there to † keep the feast of Tabernacles, and worship the king the Lord of hosts; no rayn (of Gods grace or blessing) shal come vpon them.

3. This gathering together of the Sainctes, is not a bare assembly or concourse onely, of people: but a neer vniting and knitting of themselves, in one holy cōmunion and fellow-

fellowship. For as the foresayd *Tent* was made of many courtaines, but al of the so coupled one to another, with loops & taches, that they were but † one Tabernacle; and as the many costly hewed stones, where-with Solomon built the Temple, whē they were layd together, made one Howse wherein God had his habitatiō: so the servants of Christ though they be many, yet are so built * & coupled together by faith, that they grow vnto an holy temple in the Lord, to be the habitation of God by the spirit; and are builded as a citie † that is compact together in it self. Which neer cōjunction is further set forth, by similitude of a bodie, wherein there be many members of severall shape & vse, yet by the wisdom of God so vnited & set together, that there appeareth a goodly frame and proportion of the man; and every lim
so

† Ex. 26. 1-8
1 Kin. 5. 17.
& 6, 7, 12, 13

* Eph. 2, 21,
22.

† Ps. 122, 3.

so fastned to other, and al the parts
 so serviceable needful & comforta-
 ble ech to other, that they cannot
 without paine, losse, and deformity
 be pulled asunder: even so the
 Saints of God, are (as the Apostle
 sayth) *†*one body in Christ, & every
 one, one anothers members; being
 by one ¹ spirital-baptised into one
 body; w^{ch} is called Christs **Church*
 or *Congregation*, becaule we are ga-
 thered and joyned together vnto
 him our head, [†] by whom all the
 body being coupled and knit togi-
 ther by every joynt, for the furni-
 ture therof, according to the effec-
 tuall power which is in the measure
 of every part, receiveth increase of
 the body vnto the edifying of it
 self in love.

4. The strength & vertue of this
 vnion of the Saints, proceedeth
 from the vnitie of their Faith and
 spirit. For faith is the *†* doore, by
 which

*†*Rom. 12.5

*1*Cor. 12.

13.

**Eph.* 1.22.
 c3.

†Eph. 4.15.
 36.

†Act. 14.27

which we have entry & access both
 vnto ¹ God, and into ^{*} his Church ^{†Rom. 5. 2.}
 or assembly, which therupon is cal- ^{*Act. 2. 44.}
 led the [†] *multitude of the faithful*, or ^{†Act. 4. 32.}
beleevers; even the †household of faith. ^{†Gal. 6. 10.}
 And as by it we enter into this socie-
 tie; so being entred, we there build ^{†Iude. v. 20}
 up ¹ our selves in our most holy ^{*Heb. 10,}
 faith; by it we ^{*} live, by it we [†] stand, ^{38.}
 by it we al are the [†] sons of God, the ^{†Ro. 11. 20.}
 seed of Abraham, & consequently ^{†Gal. 3. 26,}
 heys by promise, of the blessed in- ^{7. 29.}
 heritance, and so doe enter into
^{*} his rest. Which faith because it is ^{†Heb. 4. 34}
[†] one as the Lord is one, and is by ^{†Eph. 4. 5.}
 his holy spirit communicated with
 all the Saints; it is therefore caled
 the [†] *commune faith*, from which, the ^{†Tit. 1. 4.}
comunion ^{*} of faith, that is of all Chri- ^{*Philem. v.}
 stian duties do flow; and especially ^{6.}
 is seen in our conversing together,
 for the better performance of them.
 For as Christ prayed, that they
 which should beleeve in him, might

†Ioh. 17. 20
21, 22.

†Act. 4. 32.
& 2.

†Act. 1. 42,
44, 45, 46.

*Ier. 32. 39.

†Eze. 37. 22

†Eph. 4. 3.

†Phil. 1. 27.

*†all be one, as the Father & He were one, in and with another; so the effect of that his prayer appeareth in the vnion & communion of the first belcevers which were of one hart & of one †sowl, and continued dayly with one accord † their meetings and fellowships for duties both spiritual & humane. Of which happy day the Lord did foretell by his Prophets saying, * I wil give them one hart and one way that they may fear me for ever, for the wealth of them and of their children after them; and † I wil make them one people, in the land, vpon the mountains of Israel; & one king shall be king to the al. & they shalbe no more two peoples, nor divided any more beceforth into two kingdoms. This fellowship ought al mē to labour that they may come vnto; and being come, there to abide; † endeavouring to keep the vnity of the spirit in the bond of peace, and † to continew in one*

one spirit & in one minde, fighting together through the faith of the Gospel.

5. The causes why God requi-
 reth this gathering & knitting to-
 gether of our selves, are these. First
 for the better service of his Majes-
 tie, which he most esteemeth when
 it is done of us with joynt consent
 and agreement, that we with *one*
minde & one mouth, prayse God
 even the Father of our Lord Iesus
 Christ, and (as the Prophet sayth)
 serve him * *with one shoulder*. And
 for this cause, at the first constituti-
 on of the Church of Israel, he com-
 manded that at their solemn feasts
 they should, all the males, * three
 times in theyere appear before the
 Lord Iehovah, (besides their vsual
 meetings on the Sabbaths,) which
 feasts were called *holy assemblies* or
convocations, and had special^{35.} dayes
 for calling and assembling the peo-
 ple, wherein Gods word* was read 8.

Rom. 15. 6

*Zeph. 3. 9

†Ex. 23. 14.
17.

†Lev. 23. 1.

4.
Num. 28. 2.
18. 25. 26. &
29. 1. 7. 12.

35.
*Neh. 8. 1. 2.

& expounded vnto them; his name
 †1Chr.7.6. magnified, with † songs and prayſes,
 & 30.21. the people anſwering Amen, bow-
 †Neh.8.6. ing down and worſhiping; ſacrifi-
 *2Chro.35. ces were offered * for the whole con-
 8.12,13. gregation; feaſts were celebrated
 †Neh.8.10 with relief of † the poor; and the
 Deu.16.14 people received a † bleſſing, in the
 †2Chro.35. name of the Lord. Which open &
 27. ſolemne ſervice, as it was pleaſing
 †Pſ.51.19. to the Lord, † who there required
 Eze.20.40. the ſervice, offerings, & all the holy
 things of all his people: ſo the neg-
 lect and omiſſion hereof, was a for-
 *2Chr.29. ſaking of him and * a procuring of
 6.7.8. his wrath. Wherefore the godly
 magiſtrates, were careful to eſtabliſh
 & maintain that publick worſhip,
 †2Chr 31. appoynting † the Priests & Levites
 31. for the burnt offerings and peace
 offerings, to miniſter and to give
 thanks, and to prayſe in the gates
 of the tents of the Lord; and the
 faithful uſed to frequent that place,
 and

and those solemnities, that they might prayse God "in the midds of" ^{Pf. 22, 22,} the congregatiō among much peo- ^{& 122, 4, & 35, 18.} ple, & there declare with the voice of thanksgiving, and set forth all ^{† Pf. 26, 7, 8.} his wonderous works, & ^{† Pf. 116, 18.} pay their vows vnto him, in the pŕesence of ^{19.} all the folk, within the courts of his howse, which he had * chosen ^{* Pf. 132, 13,} for his rest for ever, loved there to ^{14.} dwel, and delighted therein. They vsed also to * call the people vnto ^{† Deu. 33,} the mountain, there to offer the sa- ^{19.} crifices of righteousness; to stir up, and exhort one another, to blesse ^{† God} in the assemblies, and ^{* ex-} ^{† Pf. 68, 26.} alt him in the congregation of the ^{Pf. 107. 31} people. The like publick worship, ^{32.} the Lamb solemnizeth vnto his Father, whiles he standeth upō Mount Sion with his 144. thousand; * wher ^{* Rev. 14, 2,} the voyce of the heavenly congre- ^{2, 3.} gation, is heard like the sound of many waters, and of a great thun-

der, and like harpers harping vwith
 their harps, & singing a new ſog be-
 fore the throne. And there Chriſts
 prayſe * is of God, in the great al-
 ſemblie, his vowes he performeth
 before them that fear him, he de-
 clareth † Gods juſtice and mercy,
 his truth and his ſalvation. Whole
 prayſe therfore is heard in the † Cō-
 gregation of Saints, Iſrael joying
 in his maker, and the ſoñs of Sion
 rejoycing in their king; ſaying 'Ha-
 lelu-jah, ſalvation and glory & ho-
 nour & power, vnto the Lord our
 God; * Halelu-jah for the Lord
 God almighty reigneth.

*Pſ. 22. 25.

†Pſ. 40. 9,
10.

†Pſ. 149. 1, 2

†Rev. 19. 1.

*verſ. 6.

6. An other cauſe of the joyning
 together of the Saints; is their edi-
 fication, in the knowledge and fear
 of God. For although they have his
 word privatly to meditate therein
 day & night, which alſo he bleſſeth
 vnto them; yet in his church oraſ-
 ſemblie he more plentifully pow-
 ereth

reth out his blessings, as he promi-
 ted by Moses, *†In every place where* ^{†Ex. 20. 24.}
I shal put the remembrance of my name,
I wil come vnto thee & blesse thee. And
 as his name was in his¹ howse and ¹Chr. 30. 9
 Temple, so there he appointed mi-
 nisters to^{*} rehearse or make mention^{*} ¹Chr. 16. 4
 of the same, to^{*} teach Iaakob his [†]Deu. 33.
 judgements and Israel his lawes. ^{10.}
 Which Law when he first gav vnto
 then, he sayd vnto Moses, *†Gather* ^{†Deu. 4. 10.}
me the people together, & I will cause
them to hear my words; and when
 afterwards it was solemnly repeted,
 every Sabbath yere; by like com-
 maundment the people¹ were to [†]Deu. 31. 12
 be gathered together, men, women,
 children, and strangers; to hear and
 learn the same. Yea every Sabbath
 day, the people assembled in their
^{*}synagogues throughout all their^{*} ^{A. 2. 15. 21.}
 cities, for the same purpose. And in
 these last dayes it was foretold, how
 many people should provoke one

another to go up to the mountayn
and house of God, wher he would
* teach them his wayes, and they
would walk in his pathes; because
the law was to go forth of Sion, &
the word of the Lord from Ierusa-
lem. Wherefore Christ often vi-
tited the * Temple and synagogues,
(as did also his † disciples,) to shew
how he regarded the assemblies of
his people, in which he vttered so
many gracious words, & wrought
so many great miracles. And after
that he had gathered a new people
to himself, they also vsually met to-
gether, for the food of Gods word,
and other holy things, in the Chur-
ches or assemblies; whae Christ
had given gifts vnto men, in the
persons of his officers, * for the ga-
thering together of the Sainets, and
edification of his body. Then the
* nations walked in the light of Ie-
rusalem, & there the Lord gather-
ed

* Isa. 2, 2, 3.

† Ioh. 18, 20

Luk. 4, 15,

16.

† Act. 3, 1, &

13, 5, 14, 44.

† Act. 10. 7.

1 Cor. 11, 17

18, & c. &

14. 4, 5, 12,

29, 26.

* Eph. 4, 8,

11, 12.

† Isa. 60, 3.

ed * his sheep into their folds, wher ^{*Ier. 23, 3, 4}
 they might grow and encrease; and
 set up † shepherds over thē, which ^{† 1 Pet. 5, 1,}
 should feed them; he † fed them in ^{2.}
 good pasture, & they lay in a good ^{† Eze. 34, 14}
 fold, he brought them to their rest, ^{15. 16.}
 reduced that which was driven
 away, bound up that which was
 broken, and strengthened the weak,
 by the doctrines of his gospel.
 There God is very terrible ¹ in the ^{*Psa. 89. 7.}
 mysterie of the Saints, whiles by
 the fyre of his spirit, he causeth on
 earth & in his heavēly tēple, *light- ^{*Rev. 8, 5,}
 nings, and Voices, and thundrings, ^{& 11. 19.}
 and earthquake, and much hayl.
 For the words that his wise men
 there speak, given by him the One
 pastor, are like † goads to excite and ^{† Eccl. 12,}
 stir up our dul nature, that being ^{11.}
¹pricked in our harts we may be drawn ^{1 A Ct. 2, 37.}
 to repentance, like † a fyre to devour
 the adversaries; like † a two edged sword ^{† Ier. 5, 14.}
 to execute vengeance; like † a hāmer ^{*Psa. 149. 6, 7}
 to ^{† Ier. 23. 19}

*2Cor. 10. 4

5.

†Pro. 21. 22

1Aet. 5. 20.

*Pf. 119. 50.

Ich 5. 25.

†2Cor. 5.

19.

†Song. 2. 5.

1Aet. 13. 26

*Ioh. 6. 68.

†Ex 25. 37.

Num. 8. 2 3

Pf. 119. 105

to break the stone; like * *mighty weapons of war*, to cast down bulwarks, and wherby the wise † goeth up into the citie of the mighty, and casteth down the strength of the confidence therof. Again, there are vnterred the words of life, which * quicken the hearers, and bring them out of the graves of syn; the words of *reconciliation, which make peace between God and the conscience, are as † flagons of wine, and comfortable apples, to refresh the sick fowl; even the words of ¹ salvation, and of * eternal life. These Christ putteth in the mouthes of his ministers; and by the oyle of his spirit, causeth the seven lamps [†] of the golden candlestick of his law, to give light continually in his tabernacle. With these waters, he moystneth the garden of his Church, and the several roots and branches of the same; wherevpon such as are plant-

ed in the Lords howse, † do flourish in his courts, & stil bring forth fruit, their leaf fadeth not, neyther doth their fruit fayl, † because their waters run out of the sanctuarie. † Ps. 92. 13.
14.
† Eze. 47. 12

7. A third reason of the Saints gathering together, is that they might the better resist the comune aduersaries. For ther is vvarr continual, † betwenn the serpents seed and the church. and they † band themselves together, to besett the tents of the Saints and the beloved city. Against that kingdome of dar- † Gen. 3. 15.
† Ps. 2. 2.
* Rev. 20. 9.
nes, God gathereth and setteth a contrary kingdome, a band of Christian soldjers, or † heavenly var- † Rev. 19. 14
19.
† 1 Chr. 9. 19
riours, the † host of the Lord, vvhof standing & fighting together vnder the banner of his gospel, by the conduct of his Spirit, and Christ their captaine, are an help, strength and comfort one to another. These come † vwillingly, at the time of as- † Ps. 110. 3.
sembling

sembling Christs armye in holy
 bewty; among them are * guides &
 leaders, the overseers of the Chur-
 ches, as the * charrets and horsmen
 of Israel; they are al furnished with
 the † armour of God, having his
 word for a sword, his faith for a
 shield, his salvation for a helmet
 upon their heads. These weapons
 of their warfare, ar mighty through
 God; and here are more shields &
 targets, † the hung on Davids towr;
 the trumpets of the Lord do * sound
 an alarme against the enemies, and
 in their conflicts the people of God
 do * help one another as need re-
 quireth, wherby they are embold-
 ned and comforted among them-
 selves, are terrible to their foes as an
 † army with banners, and having
 fought together the good fight of
 faith, do get the victory over † the
 Dragon and his Angels, by the
 blood of the Lamb, through many
 afflictions

*Heb. 13, 17

2 Ti. 2, 3, 4

† 2 King 2,

12, & 13,

14.

† Eph. 6. 11,

12, 13, & c.

1 Son. 4, 4.

* 2 Chro. 13

12. Num. 10

10.

* 2 Sam. 10.

11. Iosh. 1,

14.

† Son. 6, 9.

† Rev. 12. 7,

11,

afflictions, & so at last, doe triumph
inglorie.

8. A fourth cause and benefit of
this societie, is the mutuall ayd,
strengthening, and consolation one
of another in all other Christiã du-
ties both publick and private. For
as the severall members of a mans
body are serviceable to the whole,
and each to other; so are the Saints
among themselves, having every
one their ¹measure of faith, their ^{Rom. 12.3}
diversity of gifts and graces from
God, that what is wanting in one,
may be supplied by an other. And
as the ^{*}eye cannot say to the hand, ^{* 1 Cor. 13,}
nor the head to the feet, ^{22.} I have
no need of yow: so cannot the least
member in the church of Christ, be
refused as vnneccessarie, but may be
beneficial to the greatest. For [†]as ^{† Pro. 27.17}
yron sharpeneth yron; so doth man
sharpen the face of his friend. [†]And ^{† 1 Thes. 5.}
hence doe arise the mutuall exhor- ^{11.}
ting

11 Thes. 5, ting¹ and building up one of ano-
 11. Heb. 3, ther in the faith * labouring toge-
 13. ther vnto the truth; † admonishing
 * 3 Ioh. 8. the vnruely, comforting the feeble
 † 1. Thes. 5 minded, bearing with the weak,
 14, & 4. 18. † considering one another to pro-
 † Heb. 10. voke vnto love and good works,
 24. † rebuking for syn & trespasse, con-
 1 Luk. 18. 3. fessing of faults * one to another, &
 Lev. 19. 17. praying one for an other, bearing
 * 1. Iam. 5. 16. † one an others burden; rejoycing
 † Gal. 6. 2. † with them that rejoyce, & weep-
 † Rō. 12. 15. ing with them that are in troubles;
 Iob. 30. 25. † communicating to the afflictions
 1 Phil. 4. 14. and distributing * to the necessities
 * Rō. 12. 13. one of another; † visiting them in
 † Mat. 25. sicknes, mourning & labouring to-
 36, 40, Psa gether in prayer for the; with ma-
 35. 13. 14. ny other offices of like nature, for
 2 Cor. 1. 11. the refreshing of soul & bodie; all
 which are found & felt in this ho-
 ly communion and body, where-
 † 1 Cor. 12. in if one † member suffer, all suf-
 26. fer with it; & if one be had in ho-
 noure

nour, all rejoyce with it; so neer a conjunction doth Gods spirit work in the harts of the faithfull, which maketh them to look, † not every †Phil. 2. 4. man on his own things, but every man also on the things of others.

9^r For these and the like reasons, hath the communion and societie of the Church bene alwayes prayfed, sought for, loved and esteemed. For as God though he love his people, and hath all his †Deu 33. 3. Saints in his hand; yet loveth the †Psa. 87. 2. gates of Sion, above al the habitations of Iaakob: so his people likewise have loved the habitation of his †Psa. 136. 8. howse, & desired this one thing of †Psa. 137. 4. the Lord, that they might dwel in the same al dayes of their life, to behold the Lords bewty & to inquire in his temple; esteeming a day in his courts better thē a thousand other where; lamenting their lot when they were exiled therfrō; & pow-
ring †Psa. 42. 4.

ring out their very hart, when they remembred how they had gone with the multitude into Gods howse, with voyce of song, prayse, and solemnity; for which now their *sowles longed, and even faynted in thē. Yea the very †wayes of Sion lamented, when no man came to the solempne feasts; & Israel mourned, when the Lord had destroyed his † congregation, caused the feasts and Sabbathes to be forgotten in Sion, and forsaken his altar; their hart was heavy, & their eyes dimm, * because the mountain of Sion was desolate. And so comfortable was the fellowship of Gods children, vnto the Apostles themselves (though they were the †pillers and foundations of the church, & needed this help lesse then others,) that they often longed to † see the brethren, for their comfort, through their mutuall faith; and earnestly intreated

†Ps. 84, 3.

†Lam. 1. 4.

Lam. 2, 6, 7

*Lam. 5, 17
18.

†Gal. 2, 9.

Rev. 21, 14.

†Rō. 1, 11,

12, 1 Thes. 2

17.

intreated the help of their¹ prayers, ^{1Ro.15.30.}
 even as they againe² " prayed for ^{Eph.6.19.}
 them, had great³ joy & consolation ^{Heb.13.18}
 in their love, and holy walking in ^{19.}
 the truth; yea esteemed them the ^{1The 1.3}
 crown of their rejoycing, their ^{3Phi.1.7.}
 glory and their joy. Even Christ ^{3Ioh.4.}
 himself in the heaviness of his hart, ^{41Thes 2.}
 sought comfort by the prayers of ^{19.20.}
 his disciples; to teach us how to e- ^{1Mat.26.38}
 steme the fellowship of the faith- ^{40.43.Luk}
 ful. ^{22.46.}

10. Of al these, and many more
 blessings, are those deprived, that
 refuse or neglect to unite them-
 selves with Christ in his Church;
 or doe withdraw & separate them-
 selves therefrom, to live alone, as
 in the desert; or to frequent the
 company of the wicked. They want
 the benefit and comfort of Gods
 graces in his childrē, they want the
 help, strengthening, and encourage-
 ment in time of trouble; and the
 Y labour

†Eccle. 10,
35.

†Ezek. 34, 5

*Luk. 15, 16
†Eccle. 4.
10.

†Pro 9, 1, 3
4, Luk. 14.
16. &c.

†Isa. 55, 2.

2, 2. 47.

labour of such foolish ones dooth weary them, † because they know not to goe into the Citie; they are exposed to many perils, like wandering sheep upon the mountayns, ready to be ¹ devoured of the wild beasts, and made a prey vnto Satan. If they erre, there is none to reduce them into the right way; if they be wounded or broken, there is none to bind them up; if they be in misery and want, there is none to give the so much as * huskes to eat; if they fal, woe vnto them, * for ther is not a second to lift them up. What remayneth then, but seing *Wisdom* hath † built her howse, furnished her table, and invited the poor and simple vnto her feast: that all repaire thither without excuse or delay, there to eat ¹ that which is good and let their sowl delight in fatnes, remēbring how it is written, * *the Lord added to the Church frō day*

day to day, such as should be saved. And if any know not the place, of their repast, or fold of Christ; let them beseech him whō their sowl loveth, to shew them wher he feedeth, & maketh (his flock) to lie down at noon; least they turne aside to the flocks of his companions, or remain still in dispersion; For behold how good & how pleasant it is, brethren to dwel even together! ^{†Song. 1, 6.} for there ^{†Psal. 133, 1, 2.} the Lord hath cōmanded the blessing, life everlasting.

Send thy light & thy truth (ō God;) let thē lead me, let thē bring me, to thy holy mountayn & to thy tabernacles. Psal. 43. 3.

How the Saints gather into communion, & grow up unto a body or Church.

THE calling of the Saints into communion, we have seen to consist of two branches, 1. A separation from the wicked of the world; 2. and a collection or gathering together of themselves in the faith & love of Christ. Which two things were also implied in the first calling of our Father Abraham, when he was willed; 1. to gett him out from his country, kinred, and fathers howse, (which were ¹ idolaters:) 2. and to come to the place which God would shew him, wher he & his posteritie, ^{*} might serve & obey the Lord. It remaineth yet further to be spoken, of the covenant and communion, that the Saints enter into, and keep among themselves.

2. This congregation of Saints, when

¹Gen. 12. 1.

¹Ios. 24. 2.

^{*}Pf. 105. 44.

45. Deu. 4. 5

when it is at the greatest, is but a little flock and smal remnant; being compared with the multitudes of the world: but the beginnings hereof, are marvelously weak, smal and cōtemptible; like the grain of mustard-seed which * is the least of all seeds; and as Israel, which * were the fewest of all peoples. For God taking them one* of a citie & two of a tribe, and these the * foolish, weak and vile of the world, the tpoor, the maymed, the halt & the blind, whose dwelling is by the *high wayes and hedges, he brings the neyther* *by an army, nor strength,* but *by his own spirit,* into his howse and kingdome, where though ther be but * two or three gathered together in his name, he is in the mids of them. These being once borne of God, begotten by the immortal seed of his word, vnto the faith of the Gospel; know also that ther is

*Mat. 13.32

†Deu. 7.7.

*Ier. 3.14.

†1Cor. 1,

26.27.38.

†Luk. 14.32

†Ier. 23.

*Zech. 4.6.

*Mat. 18,

10.

*Gal. 4. 26. a Ierusalem from above, * which
 is the mother of us all; that of Sion
 ‡Pla. 87. it shalbe sayd, * *Man & man*, (that
 is many men) *are borne in her*, & the
 Lord wil count when he writeth
 †verf. 6. the people, † *He was borne there*; there-
 fore they seek to enter into this e-
 state and happie cōmunion; they
 ask the way to Sion with their fa-
 ces thitherward, saying, 'Come and
 †Jer. 50. 5. joyn to the Lord in a perpetual covenant
 that shal not be forgotten.

3. This covenant which they
 make together, standeth upon two
 pillers; 1. to keep their faith in God
 by Iesus Christ, 2. and to observe
 his lawes in love. In both these are
 they to build up and help forward
 one another, saying, * *all peoples wil
 walk everyone in the name of his God,
 and we wil walk in the name of Ieho-
 vah our God for ever and ever.* Here-
 vpon followeth their assembling* or
 †Heb. 10. 25. gathering together for the instructi-

on one of another; their mutual exhortations to continue in the faith grounded & stablished, & to stand fast therein; their prayers one with and for another, that * Christ may dwell in their hearts by faith; their rebuking such as teach unwholesome doctrine, that so they may be [†]hail or sound in the faith; of which if any make shipwreck, they are to be thrust out of the communion of the Saints, and [†]delivered unto Satan. And for their conversation, they [†]set up the Lord in that day to be their God, and to walk in his wayes, and to keep his ordinances, and his commandements and his lawes, & to hearken unto his voice: & they promise to * walk in y^e pathes of God as he shal teach them; from whence arise (both publickly and privatly) their mutual love & care ech of other, [†]provoking unto love & good works, & walking [†]worthy

† Act. 14. 22

Colo. 1. 23.

11 Cor. 16.

13.

* Eph. 3. 14.

17.

† Tit. 1. 13.

† 1 Tim. 1.

19. 20, Tit.

3. 10.

† Deu. 27. 17

* Isa. 2. 3.

† Heb. 10.

† Eph. 4. 1

of their calling wherevnto they are
 caled: their *admonitions and re-
 *1Thes.5, proofs one of another when they
 14.Lev.19. syn, seeking to † restore them with
 17.1Tim.5. the spirit of meeknes; but with-
 20. drawing † from the disobedient, &
 †Gal.6.1. putting away such as are wicked
 †1Thes.3.5 from among them.
 11Cor.5.13

4.Vnto this covenant, ar al that
 make profession of faith & obedi-
 ence, to be admitted, without re-
 spect of persons; for in Christ Iesus
 †Gal.3.28, ther is † no difference of Iew or
 Gentile, of rich or poor, of bond
 or free, of male or female; for
 all are one, and a like redeemed by
 his blood, wherby he hath confir-
 med the covenant † for the many;
 and he hath powred out his spirit
 upon all flesh, *upon soñs & daugh-
 6Mat.26.28, ters, upon old and yong, upon
 Dan.9.27. servants and mayds. And together
 1Joel.2.28, with themselves, their infants also
 29. ar received, by virtue of Gods, pro-
 mise

mise vnto[†] Abraham, which pro-
 mise by Christ is † confirmed vnto
 us, with al the benifits & privileges
 of the same. Which infants, though
 they want discretiō to perceiue the
 fauour of God for the present; yet
 want they not sanctification, but ar
 holy, if but one parent beleeeve in
 Christ; & this through the mighty
 work of Gods spirit, who sanctifieth
 *his from the womb; and by this
 grace, doth comfort the parents, in
 that he is both God of them and of
 their seed; and after, the children
 also haue their faith confirmed, by
 knowing that *they were cast upon
 him from the womb; and he was
 their God, from their mothers
 belly.

5. And as the number of belee-
 vers groweth, so ought they to ga-
 ther together and we accept into
 our fellowship, all that gladly receiue
 the word; even such as be weak in
 faith

Y s

† Gen. 17. 7

† Luk 1. 54.

55. 72. 73.

74. Act. 2. 3

2 Cor. 1. 20

11 Cor. 7. 14

† Jer. 1. 7

† Ps. 22. 10

† Act. 2. 41.

1 Rom. 14. 1

*R6.15.1, 3. faith must we receiv,*bearing their infirmities after Christs example,

†Mar.17.20 who would not † break the bruised reed,nor quēch the smoking weke, but nourish it rather by the oil and breath of his spirit, that it might burn bright. And if notorious infamous synners, repent and beleev the Gospel;they may not be repelled, for Christ came to † cal, and save such; neither are they to be refused as impure,whō he hath'washed and clensed by his blood, and received to the glory of his father.

†Luk.5.32.

&c 45.1.&c

1Tim.1.15.

1Cor.6.10

11.

*1Sam.22.2

Which grace of his David did fore shadow, vnto whom there gathered*all men that were in trouble,& all men that were in debt, and all those that were vexed in minde, & he was their Prince. Also when God converteth the child and not the father, the servant and not the maister, the wife and not the husband, the subject & not the magistrate

trate; such as he calet must come
 to his Church; we also must admit,
 knowing that Christ hath sayd, he
 came to *set variance betwixt pa-^{*Mat. 10. 34}
 rents and children, so that a mans^{35.}
 enemies should be they of his own
 howshold. Yet is not their entrance
 into the faith and Church of God,
 any discharge of them from their
 duty and obedience towards their
 former governours; but let every
 man (as saith the Apostle) † abide
 in the same vocation wherein hee<sup>† 1 Cor. 7.
20. 21.</sup>
 was caled. The beleeving wife,
 may † not forsake her vnbeleeving
 husband; nor the servant † his maister,
 † his maister; and every sowl must *be sub-<sup>* 1 Tim. 6. 2.
* Ro. n. 13. 1</sup>
 ject to the higher powers, even to
 † every humane creature for the †^{† 1 Pet. 2. 13}
 Lords sake. As Christs kingdome
 is † not of this world, so neyther †^{† Joh. 18. 36}
 doth it destroy or abolish the poli-
 cies of the same, but mainteyn
 them rather, whiles it teacheth all
 men

men to doe their duty, and subiect
 themselves, even for * conscience
 sake.

*Rom. 13, 5.
 Eccle. 10.
 20.

6. Againe as no earthly power
 can compell a man vnto this estate
 of grace, (for no man cometh vnto
 Christ, * except the Father drawe
 him; faith is, the † gift of God not
 of men, & he addeth to his Church
 such as he wil save:) so neither can
 any creature hinder this good
 work; but when Christ draweth
 us, we * wil run after him; & when
 he effectually calleth us, we † will
 leave father and friends and all to
 follow him. And as our gathering
 together is in ^h his name, so must
 we defend it by his authoritie, an-
 swering as did the Apostles, to the
 that blame us, † *we ought rather to ob-
 ey God then men.*

*Song. 1, 3.

† Eph. 2, 8.

† Act. 2, 47.

* Mat. 23, 20.

† Act. 5, 29.

7. But for as much as the Saints
 are dispersed over all the face of the
 earth, in several cities & countries;
 God

God requireth not that they should all go to one place; for that could not stand with civil policie, neyther were possible for them to perform. Therefore, albeit whiles the seat of his Church was in the litle land of Iewrie, he cōmanded all the men to appear together before him at Ierusalem, ¹ thrise every year: yet ^{Deu. 16. 16} when all nations were admitted in. to his covenant; adopted to be Abrahams seed, & the Israel of God; he gathered them together by his Apostles, in severall cities where they dwelt, and so established many congregations in one countrie, as the seven Churches in the lesser ^{*Asia}, the Churches of [†]Galatia, of ^{*Rev. 1. 4.} [†]Syria & Cilicia, and sundry other ^{20.} [†]1 Cor. 16. ^{1.} mentioned in scripture, do witnesse; [†]Act. 15. 41 even in Iudea were moe Churches ^{1 Gal. 1. 21} planted, as the Apostle ¹ Paul noteth.

8. And God which caled the people

*1 Cor. 12, 8
9, 10. &c.

† Heb. 13,
17.

† 1 Tim. 5,
17.

† Phi. 1. 1.
Act. 20. 28.

* Rev. 1, 20.

† Hobad.
vers. 21.

people vnto his faith; furnished them also with diuers gifts of his spirit, * wisdom and knowledge, & prophesie, & tongues, and many other graces wherewith he adorned the spowse and bride of his beloved sōn; that by them they might serue him, and help, comfort, and edify one an other in their most holy faith. He appointed also that some which for their gifts and conversation were found fit, should have the care and oversight of that congregation where they were set, * to watch for their sowles, and to feed and rule them with the word of God. These for their gravitie are called † *Elders*; for the charge committed to them, † *Bishops* or *Overseers*; for the message whereon they are sent, the * *Angels* of the Churches; and for the effect of their administration, they are named † *Saviours*, by the doctrine of the Gospel, saving

having those that hear them. Yet ^{†1Tim.4.}
are not these ^{16.} ' Lords over Gods ^{†1Pet.5.3.}
heritage, but the administers of his
graces and blessings among them,
and ensamples to the flock; not ^{*2Cor.1,14} ha-
ving dominion over their faith, but
helpers of their joy.

9. By the seed of the Word in ^{†1Pet.1,23}
the mouthes of these ^{†Eph.4,11.} ' Ministers &
the other ^{12.} * members of the Church ^{*1Cor.14,3}
are children begotten & multiplied ^{5.24.31.}
dayly, that Ierusalē enlargeth ^{†Isa.54.3} * the
place of her tents, and they spread
out the curtains of her habitations.
For she increaseth on the right hād
& on the left, vntil this host of our
David become great, ^{†1Chron.} * likethe host ^{12.22.}
of God; & his seed, as the army of ^{†Ier.33.22.}
heaven that cannot be numbred.
By the same word, as by ^{†1Pet.2,2.} ' milk and ^{Isa.55.1.}
wine, are the people nourished up
vnto life eternal, & their covenant
w^c God & one with another, are the
two staves, ** Bewtie & Bands*, which
Christ ^{*Zach.11,3}

Christ the good shepheard hath
 taken to feed and rule his flock.
 His covenant with them, † is *Beautie*
 or *Pleasance*, for by 'it he giveth the
 knowledge, which * is pleasant to
 their sowl, as is also * himself and
 his † waies. By this covenāt he cōfir-
 meth his † spirit vpon the & his words
 in the mouth of the & their seed,
 which words are * pleasant & as the
 hony cōh, sweetnes to the sowl, &
 health to the bones; which causeth
 the to desire that they may dwell in
 his howse al their dayes, to behold
 his bewty, and alwayes they say,
 † *Let the Bewty of the Lord our God be*
upon us. His other staff, *Bands*, con-
 serveth the † brotherhood of his
 people, wherby they are lincked to-
 gether in love, labouring to be * al of
 one mind, one suffering with an
 other, loving as brethren, living &
 growing together as * one tree or
 staff in his hand. This † *brotherhood*
 the

† Zec. 11. 10

† Is. 25. 14.

* Pro. 2. 10.

& 22. 17. 18

† Son. 1. 16.

† Prov. 3. 17

† Is. 59. 21.

* Pro 16. 24

† Ps. 127.

10.

† Ps. 27. 4.

† Ps. 90. 17

† Zech. 11.

14.

* 1 Pet. 3. 8.

† Ezek. 37.

17. 19.

† 1 Pet. 2. 17

the Saints are all exhorted to love,
and endeavour * to keep the vnitie * Eph. 4. 3.
of the spirit in the bond of peace,
being clothed with the * bowels † Col. 3. 12.
of mercies, kindnes, humblenes of
mind, meeknes, long suffering, for-
bearing & forgiving one an other,
even as Christ forgave them; and
above al these things, having † Love, 1 ver. 14.
which is *the bond of perfectnes.*

10. Sometimes God bringeth
vnto his faith and Church, the go-
vernours & great men of the earth;
whose authoritie and scepters are
a great help to the conservation of
true religion, and outward peace of
his people, by their defence of the
just, and punishment of evil-doers.
These notwithstanding their high
places, yet are to have no * haugh- * Ps. 131. 1, 2.
ty harts nor lofty eyes, but behave
themselves, and compose their
fowles, like weyned childrē; learn- * Deu. 17. 18.
ing dayly from * the ministerie 19.

and book of God, to fear the Lord
 & to keep all the words of his law,
 *Deut. 17. that their *harts be not lifted vp a-
 20. bove their brethren; They are with
 ‡Eze. 46, 10 them to ‡ begin & end the publick
 worship of God; they may not take
 tver. 18. of the † peoples inheritance, nor
 thrust them out of their possession;
 they are to conteyn as wel them-
 selves as their subjects in the obe-
 dience of Christ, to be foster-fa-
 †Isa. 49. 23. thers' and nourses of the Church,
 vnto which they have brought
 *Rev. 21. 24 their * glorie and their honour; ex-
 pecting a better and an eternal glo-
 ry with all Saints in the kingdome
 of God. For there is a covenant be-
 tween them and their subjects* that
 they wil be the Lords people, yea
 †2Chr. 23. themselves are the formost* to make
 16. †2Chr. 29. it, & to order al things in their king-
 30. and so domes according to Gods word.
 forword in the chap.
 *2Chr. 34. As that good King Iosiah " in the
 29--32. assëble of all his people, both great
 and

and smal, first covenanted himself to walk after the Lord, and to keep his cōmandements & his testimonies and his statutes, with al his hart and with al his sowl, that he would accomplish the words of the covenant written in Gods book: and then caused all that were found in Ierusalem and Benjamin, to stand to the same.

11. But because in times of worldly peace, many wil presse to enter into the Church, for cōpany, favour, or fashion sake; which otherwise would never regard the same, being prophane, idolatrous or irreligious, the children of this world: therefore care must be had that no such vnclean wicked persons be accepted. For though the gates be open, † that the righteous nation † Isa. 26. 2. which keepeth the faith may enter in: yet seing it is sayd, that the way shalbe caled ' holy, & the polluted ' Isa. 35. 8.

shal not passe by it; that Ierusalem
 †Joel. 3. 17. shalbe holy, † & no strangers shal
 †Zach. 14. goe through her, nor a ' Canaanite
 31. be any more in the howse of the
 Lord of hosts: there must be seen in
 them, the seed and foundation of
 religion, before they be received;
 *Heb. 6. 1. namely *repentāce frō dead works,
 & faith towards God. For this was
 †Mat. 3. 2, 3 *the voyce, of the crier that pro-
 claymed the kingdom of heaven;
 †vers 6. which they that obeyed, †were bap-
 tised vnto remission of synns; the
 †vers. 7. residue were rejected, as a 'viperous
 generation: the same thing also
 Christ made the beginning and
 ground work of his kingdome, say-
 ing * *Repent and beleewe the Gospel.*
 †Mar. 1. 14. Vntil therfore, such willingly * re-
 †Aet 1. 41. ceive & confesse the truth, renoun-
 Rom. 10. 9. cing their former evil wayes; pro-
 mising submission, meeknes, & obe-
 †Isa. 11. 6, 7 diēce in the faith of the Gospel: vn-
 8. til the wolf have learned to dwell
 in

in peace with the lamb, the leopard
 to lie with the kidd, the bear to feed
 with the kow, and the Lion to eat
 straw like the bullock: we may not
 admitt them into communiō with
 us, (for 'what part hath the beleever ^{12Cor.6.15}
 with the vnbeleever?) but refuse
 their proffered and pretended ser-
 vice, as the fathers of Israel answer-
 ed the like intruders, *'It is not for you* ^{1Ez1.4.2.3}
& for us (joyntly,) to build an howse
unto our God, but we our selves together
wil build it, unto the Lord God of Israel.
 And as there were * porters in the ^{1Chr6.9.}
 fowr winds or quarters of Gods ^{24.}
 ancient howse; evē porters set, that
 * none that was vnclean in any ^{1Chr6.33}
 thing should enter in; and diligent ^{19.}
 watch and † ward was kept at the ^{†Nehem.7.}
 gates of Ierusalem, for fear of ene- ^{3.}
 mies: so in this new and Christi-
 an Ierusalem, though the gates
 therof be ' never shutt, yet is there ^{1Reve.3.}
 such watch to be kept, that no ^{35.}

†Rev. 21, 27 No vnclean thing may enter into it, neyther whatsoever worketh abominatiō or lies, but they which ar writtē in the lambs book of life.

12. The Saints being thus gathered, as a people¹ that shal dwell by themselves, and not be reckned among the nations, (for that they are^{*} chosen out of the world & separated from the same,) and being builded as a citie² compact together in it self, and growing up in Christ the cheif corner stone vnto an holie Temple in the Lord: are made the habitation of God by the spirit, and do dwell¹ alone in safetie, in a land of wheat and wine, also their heavens do drop the dew. For the graces of God, by his word and spirit, are as a^{*} river of water of life cleare as crystal, proceeding out of the throne of God and of the lamb, whose streames, make glad this citie of God, and moisten the

*Num. 23, 9

*Ioh. 15, 19

†Lev. 20,

24.

*Pla. 122, 3

†Ephes. 2,

21, 22.

*Deu 33, 28

*Pla. 46, 4.

Rev. 22, 1.

the trees planted in this gardein.
 Yea God himself* dwelleth here, & ^{*Rev. 21. 3.}
 is in the middes of it, therefore it ^{Psa. 46. 5.}
 shal not be moved. As the good
 husbandman, he * purgeth every ^{1 Joh. 15. 2.}
 fruitful branch in this vine, that it
 may bring forth more fruit; for this
 his vineyard is † before himself, not ^{1 Sog. 8. 12.}
 let out to others; he keepeth it & ^{1 Sa. 27. 3.}
 watereth it every moment; least a-
 ny assayl it, he keepeth it night and
 day, from injurie of enemies, *ma- ^{*Psa. 147.}
 king the barres of the gates strong, ^{13, 14.}
 and in it self he setteth peace, and
 this is not in one, but in *al the chur- ^{1 Cor. 14.}
 ches of the Saints, amidst * whom ^{33.}
 he walketh, visiting and knowing ^{† Rev. 2, 1, 2.}
 theyr works and all their wayes: & c.
 which Churches though they be
 many in number, yet are they one ^{† Eph. 4, 5.}
 in vnitie. To them all, he hath gi- ^{Jud. 1. 3.}
 ven one *faith, order and canon, to ^{Gal. 6. 16.}
 be kept for ever vnto the worlds ^{1 Cor. 16, 1.}
 end; & to every of them alike pow- ^{Mat. 28. 19.}

er and grace. And as he guided his ancient Israel the twelve tribes, by day in the pillar of a cloud;† and by night in a pillar of fyre, to give the light, that they might goe both by day & night; so hath he created (according to his promise,) * upon every place of mount Sion, the Church vnder the Gospel,) & upon the assemblies thereof, a cloud & smoke by day, and the shining of a flaming fyre by night, that al Christiā Churches, have from him their directiō & protectiō; whiles in the ministerie of his word and spirit, he speaks vnto the as in † the cloudy pillar; & is their “shelter against the tēpest, their shadow against the heat. For which grace, † praise ye God in the assemblies; even the *Lord*, ye that are of the fountain of Israel.

13. Thus every Church is like mount Sion, * fair in situation, the joye of the whole earth, the citie of the

† Exo. 13. 21

* Isa. 4. 5. 6.

† Ps. 99. 7.

* Isa. 25. 4.

† Ps. 68. 26.

* Ps. 48. 2. 3.

the great king, in y^e pallaces wher-
 of God is knowen for a refuge, w^{ch}
 he wil * stablish for ever, and where * Ps. 48. 8.
 his people " wait for his mercie in " ver. 9.
 the mids of his temple. And as the
 howse of Iaakob, walketh † in the † Isa. 2. 5.
 light of the Lord, which shineth in
 the face of ¹ Christ, in which light † Ioh. 8. 12.
 they * beleeve, that they may be the * Ioh. 12. 36.
 children of the light: so also they,
 even all nations and people which
 are saved, walk in the ¹ light of the † Isa. 60. 3.
 Church, which it hath frō the Lord Rev. 21. 24.
 who is her light * everlasting, her * Isa. 60. 19.
 * sun & sheild, in whose light she 27.
 " seeth light. This is the * citie of † Ps. 84. 11.
 truth, y^e mount of holines, the * " Ps. 36. 9.
 cret & cōgregatiō of the righteous, * Zech. 8. 3.
 which looketh forth as the ¹ Morn. † Ps. 111. 1. 1.
 ing, fair as the Moon, pure as the † Song. 6. 9.
 Sun; terrible as an armie with ban-
 ners. It is the howse of the living * Gé. 28. 17.
 God, * the gate of heaven, the * † 1 Tim. 3,
 pil- lar 15.

"Eze. 43. 12. lar & ground of truth; al the "limits
 thereof round about, ar most holy; the
 "Isa. 14. 32. Lord hath stablished it, & the *poor
 of his people wil shrowd themselves
 in it, the glorie and honour of the
 †Rev. 21. 26 nations † shalbe brought vnto it, &
 †Isa. 4. 5. upon al the glorie 'shalbe a defence;
 "Isa. 33. 20. it shalbe a "quiet habitation, a ta-
 bernacle that cannot be removed,
 *Heb. 12. 28 a kingdome that *cannot be shaken,
 and the nation or kingdome that
 †Isa. 60. 11. wil not serve it, * shal perish: but
 the people that dwel therein, shall
 "Isa. 33. 24. have "their iniquitie forgiven, and
 from the day that this citie is buil-
 *Eze. 48. 35 ded, the name thereof is, * **THE**
LORD IS THERE.

The Lord blesse, thee o habitation of
 iustice, o holy mountaine. ler. 31. 23.

*Of the cōmunion that the Saints
in all Churches have in things
spirituall.*

NOW as the faithful are thus cō-
pact, like living and precious
stones, in one holy Temple, and
mēbers of one bodie; so have they
fellowship together in all Chris-
tian offices spirituall and humane,
& each with other willingly com-
municate the manifold graces of
God. Their spiritual communion
may be considered in three things:
First in all duties from themselves
towards God; as be prayses, thākf-
givings, prayers, supplications &c.
which they powr out one with &
for an other. Secondly in ail gra-
ces given them of God; as are the
words of his covenant, the cōforts
and seales of the same, opened and
applied for the helping forward
and assurance of their salvation.
Third-

Thirdly in all duties among themselves, one towards an other, as counsels, deliberations, exhortations, consolations, admonitions, rebukes, censures, and such like: all which for the honour of God and their mutual good, they carefully together doe keep & execute.

2. Their cōmunion in the Worship of God, is when at time and place appointed, they al come together, † to serve, confesse, and praise the Lord, and cal upon his name. For which as Israel of old had their assemblies, where the 'ministers of God publickly and solemnly vtered his prayses, discoursing of al his wonderful works, and giving vnto him the glory of his name; made also * their requests vnto God for their wants, vnto all which, al the people * sayd Amen, and praysed the Lord: so also in the Apostles dayes Gods people had stil their places

† Psa. 102.
21. 22.

11 Chr 6. 16
7. 8. &c.

* ver. 35.

† ver. 36.

tplaces of prayer, for which holy ^{†Act. 16. 13}
 exercise, the Christians¹ assembled, ^{16.}
 & in which they continued * with ^{†Act. 2. 12.}
^{*Act. 1. 14.}
 one accord, both men and women.
 Where the ministers of Christ, gav
 themselves vnto this busines, that ^{†Act. 6. 4.}
 minding the publick state of the
 Church, they might for & with the
 same, make requests & give thāks, in
 y^e eares & vnderstāding of y^e peo-
 ple w^{ch} ther vnto answered Amen. ^{†1 Cor. 14.}
 These now ar not y^e praiers or prai- ^{15. 16.}
 ses of him alone y^e speaketh, but of
 y^e whol assēblie, w^{ch} attēd wth their
 eares, affēct with their harts, & seal wth
 their lips, that part of publick admi- ^{INeh. 8. 6.}
 nistratiō; cōfirming it also by signes ^{Act. 20. 36.}
 & 21. 5.
 and gestures, beseeming such an ^{Rev. 4. 9.}
 action. In these, (whither ordinarie, ^{10. 11.}
 or extraordinarie with * fasting and ^{* 1 Sam. 7. 5.}
 humilatiō of sowl, vpon special oc- ^{6 Ezr. 8. 21.}
 casīōs,) there is a[†] cōmuniō & har- ^{Ioel. 1. 14.}
 monie among the Saints, that with ^{Act 13. 2. 3.}
 one mind[†] & one mouth doe praise ^{†Act 2. 42.}
 God, ^{Rev. 5. 8. 9.}
^{Psa. 98. 5. 6.}
^{†Rom. 15. 6}

7:Chr. 30.
25.27.

1Mat. 18.
19.

*verf. 20.

God, and their prayer commeth up unto heaven to his holy habitatio. And as the publick assemblies of the whol Church; so the more privat meetings in families, or of other friends for special causes, is both comfortable to themselves, and acceptable to the Lord: for he hath promised that where ther is a symphonic or agreement, but of two of his together in earth, to desire any thing, it shalbe given them; so much he respecteth the felowship & unanimitie of his people, and their *gathering together in his name.

3. But when through distance of place, or other just occasion, they cannot or doe not come together; as also in their private prayers, which they powr out before the Lord, eyther some few together, or each one apart; the faithful have yet spiritual communion and benefit by praying one for another; while they

they*remember and "make menti-
 on of their brethren vnto God, re-
 joycing † and giving thanks for his
 blessings vpon thē, † desiring things
 that may benefit & comfort them,
 praying for deliverance from* bāds
 or other afflictions, for strength &
 † stabilitie in the truth, for "remissi-
 on of synus, or for other graces as
 the necessities of the Saints do re-
 quire, for al whom we are* exhorted
 to pray, with all manner prayer and
 supplication in the spirit; and for
 † special persons, to make more ear-
 nest suit, * to strive or wrastle togi-
 ther with them, by prayers to God
 for them. This fellowship is com-
 fortable, to all that know the use
 of prayer; and how much it prevail-
 eth with God if it be fervēt. Where-
 fore the Apostles did not only per-
 forme this dutie for others in their
 absence, but themselves so* earnest-
 ly desired it at the hands of all, and
 trusted

2 Tim. 1. 3.

1 Thes. 1.

2 Phil. 1. 3, 4

1 Rom. 1. 9.

10.

Phil. 2. 2.

† Col. 4. 12.

1 Joh. 5. 16

Eph. 6. 18.

19.

1 Act. 12. 5.

* Ro. 15. 30.

* Heb. 13.

18. 19.

2 Cor. 1. 10.

11. Phil. 2.

22.

trusted for help by it. Also the Saints that were before the knew well, and nourished this communion, whiles they requested their brethren to pray vnto God for the especially the Prophets, whose petitions were exceeding beneficial, not onely to the Church & members therof, whom they sometime saved from death by this means; but also for strangers; so effectual with the Lord is the prayer of the Saints, and the odour therof, as sweet incense before him: and a token it was of his heauie indignation, when he forbade his Prophets to pray for the people.

4. Concerning the word of God and our fellowship in the same, we haue before seen how God bestowed it specially upō his own people, as a testimonie of his grace towards them, though also in a general fauour he communicateth it with the

† Dan. 1. 17.
18.

1 Sam. 7. 8.
& 12. 19.

* Exo. 32. 11
14. Deut. 9.
20. Amo. 7.
2. 3. 6
† Ge. 20. 17

† Ps. 141. 2.
Rev. 5. 8.

† Jer. 7. 16.
& 14. 11.

† Chapt. 7.

the whole world. Now the Saints whose peculiar right & inheritance it is, must be careful to use it as a common blessing, every one in himself, and all of them with and for one another both privately and publickly. Privately to read & speak of ye same, vnto their families and neighbours, continually reherfing or * whetting the words of God, upō & vnto their children, talking of them when they are in the howse, and as they walk by the way, when they lie down, and when they rise up; that so mē may learn & know the scriptures from their childhood, * & by them be made wise vnto salvation, through the faith w^{ch} is in Christ Iesus. And that all Christians, may by this means be able, to exhort & edify one another, in the knowledge & faith of God; may have their speech gracious alwayes, & powdered with salt; may discern truth fro

† Mar. 16. 29

† Deut. 33. 4

* Deut. 6. 7.

† 2 Tim. 3.

19.

† 1 Thes. 5.

11.

† Col. of. 4. d

Aa

error,

† Act. 17. 11

II Sa. 59. 21.

* Act. 15. 21.

† I Cor. 14.

I. 39.

† ver. 3. 4.

† ver. 1. 5.

error, whiles by serching the scripture, as did the men of Berea, they see whither the things taught them be so. And this was foretold to be a special part of Gods covenāt with his people, that ^h his words which he hath put in their mouth, shal not depart out of their mouth, nor out of the mouth of their seed, nor out of the mouth of their seeds seed, from henceforth even for ever.

5. But in the Assemblies of the Saints, the light of this grace shineth more clearly; for in the have the scriptures been read & preached of old * every sabbath day; there are men have not onely libertie, but are exhorted to desire that they may ^h prophesie; that is, ^h speak vnto the Church, to edifying, to exhortation, and to comfort: which is therefore to be coveted ^h rather then other spiritual gifts, because it tēdeth both to the building up of the brethren

thren, and conversion of the vnbe-
 leeuers, stand glorie of God therby. †1 Cor. 14.
23. 25. 24.
 Al therefore that have received this
 gift, may in [†] seemlines and order
 vse and manifest it, for the profit of
 the whole & every member; being
 careful that it be done according
 to ^{*} the proportion of faith, & when † Rom. 12. 6
† 1 Pet. 4. 10
11.
 any speak, that it be [†] as the words
 of God. And although a woman,
 in regard of her sex, may [†] not speak † 1 Cor. 14.
34. 35.
 or teach in the Church: yet with
 other women, & in her private fa-
 milie, she [†] openeth her mouth in † Pro. 31. 26
 wisdom, & the doctrine of grace is
 in her tongue. So Marie ^{*} the pro- † Ex. 15. 20.
 phetess, was guide to the women of
 Israel, in their songs of thanksgiving:
 so [†] Priscilla at home, helped to ex- † Act. 18. 25
26.
 pound the way of God more per-
 fectly to learned Apollos; and was
 (together with ^{cc} other women) ac-
 knowledged of the Apostle Paul,
 to be one of his [†] fellowhelpers in † Phil. 4. 3.
† Rom. 16. 3

† Luk 1. 36.

Act. 21. 9.

Exo. 15. 20.

Jud. 4. 4.

2 Kin. 24. 24

* Joel. 2. 28.

29.

Christ Iesus. And the Lord both in those dayes, and before, had furnished sundry holy women with the gift of prophesie, as he promised also by * his servant Joel: to teach, that his graces are given vnto all as he seeth good to bestow them; though there is a difference between the extraordinary gift of prophesie, givē but vnto few; & the ordinarie prophesie or expositiō of scripture, wch is cōmune wth many.

† Act 20. 28

* 1 Tim. 5,

17.

† 1 Pet. 5. 1, 2

1: Sam. 12.

23

† Ephes. 4.

11. 2

* 2 Tim. 2,

15.

† Jer. 23. 28.

† Act. 20. 27.

6. Above all other, the Officers given of Christ, for the work of the ministerie, the * Overseers of the Churches, are to studie & labour in the word and doctrine, to feed the flocks that depend vpon them, to shew them the good and right way, to build up the bodie of Christ, to divide the word aright, to speak it † faithfully, to keep nothing back, eyther through negligence feare or flatterie, but to shew them

them the whole counsel of God, &
 teach theſe ſtatutes which the
 Lord hath commanded, not keep-
 ing back a word. Theſe * watch for
 their peoples ſowles, as they that
 ſhal give accounts; and neceſſity is
 layd upō them, therefore woe vnto
 the, it they preach not the Goſpel.
 Theſe muſt hav care both of ſtrong
 and weak, † of ſheep and lambs; to
 feed with ſtrong meat or with milk,
 as their flock hath need, and is ca-
 pable. Vpō theſe the charge lieth,
 to * drefſe the lamps of Gods law,
 from evening to morning, that they
 may alway burne in the Tabernacle
 of the congregation; to give to the
 howſhold, their † portion of meat
 in ſeaſon; and to communicate this
 heavenly Manna with all the Iſrael
 of God, that ther may be an equa-
 litie, as it is written, *† he that gather-
 ed much had nothing over, & he that
 gathered little had no lack.*

† Levit. 10.

11.

† Jer. 26. 2.

* Heb. 13, 17

† Eze. 34. 2.

1 Cor. 9. 16.

† Ioh. 21. 15

16 1 Cor 3.

1, 2, Heb. 5.

12 13. 14.

† Mar. 4. 33.

* Exo. 27. 20

21.

† Luk. 12. 49

† Exo. 16, 18

†Mat. 28.
19. 1Cor. 11
23. 24.

†Eph. 4. 5.
*Gal. 3. 27.
28.
†1Cor. 10.
2.

†1Cor. 12.
13.

†A. & 10. 47
& 8. 36 37.
12.

*Mat. 28. 19
Mar. 16. 16.

†Col. 1. 11.
12.

*Rom. 4. 11
†Gen. 17.

10. 12 13.
14. Gal. 3.

14. A. & 2.
38. 39.

*1Cor. 11.
28. 29.

7. And together with the words of Gods eternal covenant, †these also dispense the seales of the same; by which the communion of the Saints is more illustrated & confirmed. For by baptisme which is one, we all are made *one in Christ Iesus. And as our fathers were all †baptised vnto Moses, in the clowd & in y^e sea; so now vnder Christ, by one Spirit, we all are baptised into †one body, whither we be Iewes or Greeks, bond or free. Neyther can any man forbid water †from those which have received the holy Ghost and faith; it is the *cōmune symbol & pledge of our salvation, & (like †circumcision,) the †seal of our righteousness by sayth, even the seal of Gods covenant to us & †to our seed. The Supper also of our Lord, is to be distributed to all the Saints that can *examine themselves, & discern his body therein by

by faith; and is an other seale, as of our vnion with Christ, whose flesh we eat, and drink his blood; so of our vniting together in his faith. For we (sayth* the Apostle) that are many, are one bread & one bodie, ^{*1 Cor. 10. 17.} because we al are partakers of one bread. Therefore must we come ^{*1 Cor. 11. 20.} together for this cōmunion, and tary † one for another, that as bre- ^{† vers. 33.}thren we may eat and drink & rejoyce together before the Lord; which he that refuseth, or neglecteth; is worthy to be ^{* Num. 9. 13.} rooted out from amongst his people.

3. As the Saints haue all a right & interest in the covenant of God, & seales of the same, wherein they haue and hold cōmunion together: so haue and doe they also, in all other Christian spiritual duties, publick or private. For all the actions of the Church, being but a practise and performance of Gods Law, as

the members have their portion in the general, so have they also in the particulars: ech one according to his place, calling, and measure of grace, given him from Christ the head. In the primitive Church established by Moses, when publick actions were to be performed, the whol congregation was assembled: as about the " making of the Tabernacle, and all the furniture for the service of God; at the ordination and authorizing of the * Preists and † Levites; at the first " making and † solemnizing of the covenant, at the " renewing of the same; and at the * repetiton of all the Lawes & ordinances of the Lord. Vnto al & every of the Israelites, was comended the care and observation of all Gods statutes, that neyther all nor any of them, * man nor woman, nor familie, nor tribe, should forsake the Lord, nor suffer among the
any

"Exo. 35. 1.
4. &c.

* Lev. 8. 3 4
&c.

† Num. 8. 9
10, 20.

"Deut. 5. 2.
3. 22.

† Exo. 24. 3.
4. &c.

† Deut. 29.
10. 11. 12.

* Deu. 1. 1.
&c.

† Deu. 29.
18.

any root to bring forth gall and wormwood; but playnly " rebuke ^{"Lev. 19. 17.} their neighbour when he synned in private, or testifie against him[†] in publick if they could, and there were need; to " bewray & execute ^{"Deu. 13. 8} judgment upon open & notorious malefactors; even the leprous and vncleane, though the trial of them apperteyned to the [†] Priests, yet all [†]Lev. 13. the children of Israel, were to look [†]Num. 5. 29. that such were removed out of the host; yea the care of the Preists purity in their administration, apperteyned * to all the people. And ^{"Lev. 21. 1,} long after, both in ^{8. 24.} counsels, and ^{12 Chr. 30.} in the redressing of publick evils & ^{2, 21, 23.} trespasses, all Israel indifferently, had their hand and presence; as the scripture sheweth. *Ezra. 10. 1. 9. 12,* &c.

9. The Churches in the Apostles dayes had also the like right & libertie: for the multitudes of belee-

vers, were both beholders & actors in the cōmune affayres; as at the tchoise & ordinatiō of church-officers; at the deciding of questions & controversies; at the *excommunication or casting out of impenitent synners; at the choice & appointment of men, to cary the grace or benevolence of the Saints, to their needy brethren; at the receiving and reading of the Apostles Letters; and generally, in the publick communion and fellowship of the Apostles, & one of another. They were also willed to exhort, & admonish * ech other; even the * Officers of the Churches; to mark diligently, and avoyd, the causers of division and offences; & to look that no root of bitternes sprung up and troubled thē, least therby many should be defiled.

10. These & the like privileges in the faith and practise of the Gospel;

† Act. 1, 15--
23, & 6, 2, 3.
5, & 14 23.
† Act. 15, 2, 4
6, 7, 12, 22.
23, & 21, 32
1 Cor. 6, 2.
&c.
* Mat. 18, 17
1 Cor. 5, 4, 5
13.
† 2 Cor. 8.
19 1 Cor.
16, 3.
† Rom. 1, 7.
1 Thes. 5, 27
† Act. 2, 41.
42, &c.
* 1 Thes. 5.
14, 1 Thes. 3
11, 15.
† Colos. 4.
17.
† Rom. 16.
17.
† Heb. 12.
15.

pel, are permitted to al Saints in al
 Churches; which they must vse in
 al 'sobrietie, order and peace: not 1 Rom. 12, 3
 presuming above their calling, 16. 1 Cor. 14
 place or measure of vnderstanding; 33. 49.
 nor abusing their libertie to the
 trouble or annoyance of their bre-
 thren. And therefore * Elders or * 1 Tim. 5, 17
 * Governours are set to rule the peo- † 1 Cor. 12.
 ple, and together with the other 28. Act, 20.
 Officers to weild the Churches af- 17. 23.
 faires. By which means confusion is
 avoided, & order observed in the
 Assemblies; as was in the primitive
 Churches, wher the Overseers and
 publick Ministers, † propounded, † Act. 1. 15.
 discussed, & caried matters in seem- & 15. 6. 7.
 lines and peace. These guides are to 17.
 'be heard, revered, and submit- † Heb. 13, 7,
 ted vnto in the Lord; they attend † 6.
 to the publick service of y^e Church,
 and are as the hand, mouth, & eyes
 of the same; by such God of old * Exo. 19. 3.
 * signified his wil to the people; and 7, 8
 by

†Rev. 2. 1. 8
12. 18. & 3.
2. 7. 14.

†Rev. 2. 7.
11. 29. & 3.
6. 22.

11 Cor. 3. 22
23.

†Mat. 8.
*Amos. 7.
14.

by such *Christ gave admonitiō to the Churches in Asia, when he directed his epistles to the Angels, whose contents concerned & were to be signified vnto the whole †Churches. And these Overseers, that thus goe before, help, direct, and govern their brethren, are not to impeach their freedom or power in any thing: for be they never so great, they are not their own, but the Churches to whō they administer, the Churches being Christs; and Christ Gods.

11. And although God hath oftentimes caled to the work of his Ministerie, men that were vnlearned; as Peter and Andrew and others that were †fishermen, Amos a *heardman, and sundry the like; and so can stil (if it please him) make simple vnlettered men, publishers of his gospel, & teachers to his church: yet find we in the scriptures, that
the

the Church hath had some tray-
 ned up in studie and learning; by
 meanes wherof (God prospering
 their endeavours,) they might be fit
 to teach and govern the Church of
 God. The Levites that were taken
 in^{*}sted of the first-born of Israel, ^{*Num. 8.17}
 and given as a gift to the Lord, ^{18. & 13. 6.}
 to doe the service of the Tabernacle
 of the Congregation: were trained
 up frō their youth, to execute their
 †ministerial actions, to play on in- ^{†Num. 3. 24}
 struments, and sing songs of praise ^{1 Chr. 25.}
 vnto the Lord; likewise in studie of ^{24. 30.}
 the scriptures, for they were to
 *teach Iaakob Gods judgments & ^{†Deut. 33.}
 Israel his law, and thereby to *turn ^{10.}
 many from iniquitie. And their ^{Mal. 2. 6.}
 trayning up and information, was
 vnder the hand of their *fathers and
 governours. These all, that they ^{1 Chr. 25,}
 might attend to the work of their ^{6.}
 ministry, had therefore *no part ^{*Deut. 18.}
 nor inheritance among their bre- ^{1. 2.}
 thren

thren the Ifralites in the land of Canaan, in manuring whereof, to spend their time and labours; but had their livelihood from the Lord, by the tithes, first-fruits, and oblations of Israel; that they might be encouraged in the Law of the Lord. Besides these, there were in Samuels dayes and after, others, called the * sonns of the Prophets, (as wel^t married men as others,) which had information, direction, and government by ^t other ancient Prophets and fathers in Israel. And these sonns of the Prophets, assembled in * bands or companies, and had instruments of musik, (as was the manner of ^t Gods service in those dayes,) praying the Lord, & prophesying by the spirit of God, that came and prospered upon the. These besids their ordinary busines, wer^t sometimes of God, sometimes of * other Prophets, imployed in special

† 2Chr. 31, 4

* 1Sam. 10, 5

† 2Kin. 4. 1.

† 1Sam. 19. 10.

* 1Sam. 10.

† &c. 19. 20.

† 1Chr. 25

1, 2, 3. &c.

* 1Kin 20.

25.

* 2Kin. 9. 1.

special affaires and messages. In
 many places in Israel were there
 such holy companies, as at Gods
 hil * Kirjath-jearim; at † Naioth in
 Ramah; at * Bethel; at † Gilgal; at
 * Iericho; and at † mount Ephraim:
 and like it is, that in many cities of
 the other tribes, there were such al-
 so. In the Christian Churches plan-
 ted by the Apostles, were also † Pro-
 phets, and the exercise of prophe-
 sie, by other then officers of the
 churches; which Prophets orderly
 † spake in the publick assemblies, vn-
 to † edifying, and to exhortation,
 and to comfort. And for this more
 then for any other spiritual gift, all
 the members of the Church are ex-
 hortated to labour, that so the church
 may be builded, and able men for
 officers may be found, when need
 requireth: and onely † women are
 exempted by the Apostle, from
 publike speaking in the Churches
 in

* 1 Sam. 10. 5

† 1 Sam. 19.

20.

† 2 Kin. 2. 3.

12 Kin. 4. 38

* 2 Kin. 2. 5.

† 2 Kin. 5. 22

† Ro. 12. 6, 7

1 Thes. 5. 10

Aet. 13. 1.

1 Cor. 14.

† 1 Cor. 14.

29. 30.

† ver. 3.

"ver. 1. &

5. & 39.

† ver. 34. 31.

in this exercise. According to which patterns, all Churches and people in them, should covet and indeavour for this grace, that some among them may be trayned up & imployed in studie of the scriptures: that so there may be due furnishing of the ministerie, & building up of the body of Christ, to his praise, and his peoples salvation.



CHAP. XIX.

Of the communion of the Saints in civil things and humane.

VNto the aforesayd spiritual communion among the Saints, is adjoynd

adjoyned an outward humane societie, for things concerning this life, and the help, comfort & peace of the same. This we may refer vnto three heads; the one of Families; the other of Policies or Cōmune-weales; the third of general duties of love and friendship, which nature it self teacheth and religion confirmeth among Gods people.

2. Families have their foundation in mariage; which as it is* honourable among all men, so chiefly among the Saints; who thereby have a "godly seed, whereas the childrē of the wicked vnbelievers are † vnclean. This state of life, God ordeyned in paradise, whiles Adam was in his perfection, for mutual help and comfort, & for " propagation of mankind. And after the transgression, it was continewed, as in* the world, so in the † Church both for the causes aforesayd, and

Bb

for

*Heb. 13. 4.

"Mala. 2. 15

† 1 Cor. 7. 14

1 Gen. 2. 18.

22. &c.

"Gen. 1. 28

*Gen. 4. 17.

&c.

† Gen. 4. 25

26. & 5. 32.

32. &c.

for the obteyning of that promised
 "seed that should bruiſe the ſerpents
 "Gen. 3. 15
 & 15. 3. 4. 5
 Act. 3. 25. head, and bring bleſſing vpon all
 families of the earth. And vntil
 that ſeed, (which was Chriſt,)
 came; our Fathers generally em-
 braced that kind of life, & "thought
 it a diſhonour to die childleſſe: and
 ſince that time, it hath ſtil been
 kept in, and ſanctified vnto the
 Church, to ſuch as ſaw good, or had
 need ſo to live; "both for the avoid-
 ing of ſyn, and for other help and
 cōfort which that eſtate affordeth.
 But they which have from God,
 *the gift to conteyn their veſſels in
 holines and honour without mari-
 age, and which addicting *them-
 ſelves to the ſervice of Chriſt, find
 it beſt for avoyding the burdens &
 "cares of this life, to keep theſelves
 ſingle, in virginie or widowhood;
 are counſelled by * Chriſt and his
 Apoſtle ſo to reſt. Yet if any marry
 they

"Gen. 3. 15
 & 15. 3. 4. 5
 Act. 3. 25.

"Deu. 25. 5
 6, & c. Gen.
 30 1. 1 Sam.
 1, 6. Luk. 1,
 13. 25.

"1 Cor. 7. 2
 9. 5.
 1 Tim. 4. 14.

*1 Cor. 7. 7.

*Mat. 19.
 32 1 Tim. 5.
 5, 11. Luk. 2
 37.

"1 Cor. 7.
 32. 33. 34.
 *Mat. 19. 11
 1 Cor. 7. 37.
 *8. 40.

they "syn not; onely they must so ^{ver 28.36} live as * if they were not married, & ^{ver 29.31.} so vse all other worldly things, as if they vled them not, because the fashion of this world passeth away. And in their marying, they must have care not to match themselves in an vnequal yoke with vnbelievers, (for that " hath alwaies been reproved,) but onely * in the Lord: though if they be married to vnbelievers before they are caled to the faith, they must not then " depart, or put away.

3. The faithfull man & woman thus fastned in wedlock, are heyres together of the grace of life; and so ought to live in peace and love, the wife * being subject to her husband (whose "glory she is) as vnto the Lord. Their fellowship as it is in spiritual duties, so also in humane; such as be'living & cōversing together; *educatiō of children, govern-

"Gen. 6.2.

3.&c.&c.27

46.Deu.7,3

Eze 9.1,2.

Mal.2.11.

12

41Cor.7,

39.

"1Cor.7.

10.12.13,

16.

11Pet.3.7.

*Eph.5.22.

11Pet.3.1.

"1Cor.11,

7.

11Pet.3.7.

1Gen.2,24.

Mat.19.6.

1Cor.7.3.

*Eph. 6.4.

1Tim.5.10.

- "Col 4.1,
 P. o. 31.15.
 † E. n. 5.8.
 Pro. 31.16.
 17.18.19.
 &c.
- mēt "of servants, & ordering of y^e
 familie; joynt † labour & diligence
 for their livelihood; and al other
 offices, wherby their mutual love
 help and comfort may be maintey-
 ned, in this honourable state of life
 which to forbid any Christian, is
 a doctrine ' of Divils; and which is
 a shadow * of that mystical & hea-
 venly communion between Christ
 & his Church, whiles the man lov-
 eth & cherisheth his wife as * his
 own body, the womā again loveth
 † feareth, & obeyeth her husband
 † ver. 28.29
 † ver. 33.
 † Rom. 7.2. This societic endureth vntil death
 and cannot be dissolved except
 * for adulterie, for which trespass
 if the magistrate inflict not death
 according to Gods law; y^e injured
 person may * lawfully divorce and
 put away the offender.
 † Lev. 20.
 10.
 * Num. 5.31
 Mat. 19.7.
 8.9.
 † Ps. 127.3.
4. The next in the family, are
 children; which as they are the in-
 heritance and wages of the Lord,

must they be brought up & nour-
 tured in his fear; for they are[†]his & [†]Eph. 6, 4.
 holy frō the womb. And because [†]Pla 78, 3, 4.
 foolishnes * is bound in the harts [†]Ezek. 16.
 of children, therefore, the parents are [†]1 Cor. 7, 14.
 to governe[†] & correct, but without [†]Pro. 22, 15
 provoking them to wrath, least [†]Pro. 23, 13
 they be discouraged. For them are [†]Colo. 3, 21
 parents also to * store up & provide [†]2 Cor. 12,
 for their maintenance, * marriage, [†]14. Gen. 25.
 and other necessities, what in them [†]Gē 24, 3.
 lieth; the children againe, thonou [†]&c. Ex. 22.
 ring and obeying their fathers and [†]17. Deu. 7, 3
 mothers in the Lord; and[†] recom- [†]Ephe. 6, 1.
 pensing them, (if they can & there [†]2.
 be need,) in their old age & pover- [†]1 Tim. 5, 4.
 tie. And they that shal * smite, curse, [†]Pro. 23, 23.
 or blaspheme their parents, or * stub- [†]Exo. 21, 15
 bornly refuse to obey them; are for [†]17. Mat 15.
 such vnnaturalnes, to die the death. [†]4. Pro. 20.
[†]Deu. 21. [†]18. 20. 22.

5. Servants are the last in the fa-
 milie, inferior vnto children both
 in durance and fidelity; yet as their
 fellowship may be in the faith, for

"Phil. 1.
16.

† Tit. 2, 9,
10.

"Lev. 25, 39

* 2 Kin. 4. 1.

† Lev. 25, 43

"Exo. 21. 2.

† Lev. 25. 40

41 54.

"Deu. 25. 13

34.

"Lev. 25. 44

45.

which their maisters should regard them "above servants; even brethren beloved: so in civil societie they are notwithstanding to be in * subjection to their maisters, faithfull and pleasing them in all things. Of these, there be two sorts. 1. Free or hired servants; 2. and Bondmen or Slaves. Of the first sort were the poor Israelites, which "sold or hired out themselves for necessitie to their brethren, or were chaffred by their * creditors. These were to be wel intreated like brethren, *not overruled with crueltie; they wer to be dismissed "in the seventh, or at furthest in the fiftith year† called the Iubilee. And when they went out, they were to be †liberally rewarded with their maisters goods. Of the latter sort were the hethens, either *bought with price, or conquered by battel; which remained servants alwaies, theselves

and their seed after thē. Servitude, especial bondage, is a judgment of God upon the world for syn; inflicted upon Chams "posteritic as "Gen. 9, 28 a curse; yet is the curse by Christ taken away, in whom the bond & the free are one. And this was the case of many strangers in Israel, as of the Gibeonites the offspring of Canaā, upon whom their fathers "curse for "Ios. 9, 23 outward slavery was inflicted, wch they cheerfully & vnderwent, and had Gods favour and blessing vpon their sowles; they serving him, and he continewing thē, (though Saul sought to root them out,) & "punishing all Israel for their injurie. "2 Sam. 21, 1, 2, 3, &c. The like was also to be seen in others of that progenie, whom Solomon subdued vnder servile tribute, & whose children remayned among the Israelites after the captivitie of Babylon, (as did also the Nethinims of Gibeon,) and were

*Neh 11.3
&c. 7.6.

†1Tim. 6.2.

1Colo. 3.22
25.

*ver. 24.
†1Cor. 7.
22.
†ver. 21.

1Col. 4.1.

*Gen. 16.6.

†Job 31.13

*Gen. 16.9

†Luk. 17.7.
&c.

nained **the sons of Salomons servants*.
When such bondmen ar brought
to the faith of the Gospel, their ci-
vil servitude is not therby at an end,
no not though they thave beleiving
maisters; but they are stil to give ho-
nour, and do service, even *' hartily*
as to the Lord and not to men; for
they serve **the Lord Christ* in that
estate, and ar his *† freemen*; therefore
they should not care for this yoke,
yet if they may be free, they should
use it rather. The maisters, are *' to*
do vnto their servants that which is
just and equal, knowing that they
also have a maister in heaven: they
may ** chasten the* but not oppresse
them, nor contemne their judge-
ment *† when they cōtend with the*.
Thus servants notwithstanding their
freedom in the faith, ar to be in sub-
jection, and *“ humble themselves*
vnder the hād of their governours;
they are to obey in labour and at-
tendance,

tendance, in service ¹ at home or ¹ Ge. 24. 1. ² abroad, in peace ^{*} or in war; and ² Gen. 14. ³ both maister and servant are to keep ^{14. 15.} communion together in their holy faith, (wherin is ^{*} no respect of persons,) without oppression, frawd, murmuring, or debate; til they end their dayes in peace, and come to the place appointed for all the living; where final & great do lodge together, and [†] the servant free from [†] Job. 3. 19. his maister.

6. This much of families, which being wel ordered, and conjoynd in the faith of Christ, are as little Churches, so caled by ¹ the Apostle; ¹ Rom. 16. 5. and ought to have care, whatsoever ¹ Cor. 16. ^{19.} be done in others, that ^{*} Gods true ¹ Ios. 24. 15. worship be continewed in them. ^{Gen. 35. 2.} The secōd sort of humane societie, is in Policies or Commune weales, wch may be diversly cōstituted, lesfer or greater, & vnder sūdry sorts of governmēt. As, many families cōpac

*Num. 1. 18 together in one * tribe; many tribes
 30. 22. &c. in one^t nation or Kingdome; many
 †Exo. 19. 6. kingdomes in one Empire; & these
 Act. 10. 22. managed by one or by many; by
 †Ezr. 1. 2. 'Princes, * Senatours, " Iudges,
 Luk 2. 1. 'Kings or † Kæſars, as God ſhal diſ-
 *Num. 7. 2. poſe, & the publick ſtates ſee beſt.
 *Nu. 11. 16. For all powers are of God, whatſo-
 17. ever be their names, titles digni-
 "Act. 13. 20 ties; or formes of regiment; & when
 †ver 21. or howſoever they be alied at the
 †Act. 25. 11 diſcretion of man, (in reſpect where-
 12 of they are caled * humane * creati-
 *Rom. 13. 1 ons, or ordinances,) they are to be
 of Pet. 2. 13 ſubmitted vnto for the Lords ſake.
 †er crea- And this though they be vnbeleev-
 tures. ers; how much more if they alſo
 ACTIO 15. beleeeve, & have brought their glo-
 rie to the Church of Chriſt, & have
 †Ezek. 48. their † portion in the holy land.
 21. 7. Theſe Magiſtrates if they be
 †Deu. 17. 15 freely choſen of the Church, muſt
 1 Deu. 1. 13. be of their † brethren, 'men of wiſ-
 25. &c. dome and good conſcience, who
 muſt

must judge all causes aright, & govern the people in justice, * and in the fear of God: whom the Commons are to honour, submit vnto, and reverence, † in deed, word, and gesture, as to the Lord; for † the word of God is committed vnto them, and they therefore are caled † Gods. This subjection is due vnto al, whither * vnto the King as to the superior, or vnto the Governors, as they that are sent of him. It must be both openly and * secretly, even of conscience & not for fear of wrath onely. The cōmunion of the faith, is not a cause, why eyther princes should forsake their place, titles, or dignities; or the people shake off their subjection. For seing Magistracie is stil Gods * ordinance, none are meeter to execute it, to have his word and sword committed to thē to carie his titles, & to judge in his cōgregatiō, then his own servants
fur-

† Ps 72. 9.

10. 15. Rō.

13. 6. 7. Iud.

8.

† Ioh. 10. 35.

† Ps 82. 6.

Exod 21. 6.

* 1 Pet. 2. 13.

14.

† Eccle. 10.

20.

† Rō. 13. 5.

* Rō. 13. 1. 2.

3.

*2Chr. 1. 10

Ez. 12. Num

11. 17.

*Rom. 13. 4

6.

*Isa. 49. 23.

*Rev. 21. 23

*Isa. 60. 5, 6.

9. 11.

†ver. 10.

*Ezek. 45.

17.

†Chap. 17.

Sect. 10.

†Pl. 101. 1.

*Pl. 82. 3. 4

*Pl. 71. 4.

†Job. 29.

15. 16. 17.

*furnished with his spirit. And seeing it is stil his " ministerie for the good of his people, y^e punishmēt of malefactors, & praise of weldoers; none can better perform this dutie, & be *noursing fathers & mothers of Christs Church, thē Christians. Kings ar not to cast away, but bring their glorie & honour to Ierusalē, (as the gentiles do their *riches,) & thēselves to †minister therevnto.

8. In which ministration, they both " mainteyn and conserve the true religion of God according to his word, & reforme things amisse, in themselves and their subjects, (as is †before touched:) and also mainteyn civil peace, by executing †mercie and judgment, †justifying & delivering the poor and needy, and *beating down the oppressor. Such magistrates †are eyes to the blind, feet to the lame, fathers to the poor; whose cause when they know

know not, they seek out diligently; breaking the jawes of the vnrighteous man, & plucking the prey out of his teeth. And as their sword preserveth peace at home, so "it resisteth injuries from abroad; that they are not onely, ornamēts of cōmune weals, but their safety and strength vnder God; and may wel be caled, (as the Prophets name them,) the "*Shields* of the world. For which cause, all Christians as they may (by † Pauls example) be partakers of the benefit of their lawes politick; so do they owe^r homage, service, and subjection vnto thē, should allow them maintenance, pay them tributes, and other like duties; in recompence of their cares, labours, and employments: that so mutual peace and concord in the cōmunion of the Saints, may all manner wayes be conserved.

o. There remaineth yet another

"Judg. 11.
27. 29. &c.
2 Chr. 32. 1.
2, 5. 6. &c.

"Psa. 47. 9.
& 89. 18.
Hof. 4. 18.
† A. & 22. 25
28. & 25. 10
11.
† Rom. 13.
1--5. 6.

ther sort of civil duties among the Saints, general vnto all, married or vnmarried, bond or free, magistrate or subject; which are, love, mercy, relief, kindnes, courtesie, and many other the like sociable actions, at all times to be performed, of all persons as there is occasion, and according to their power and place. For Christians are to have care of those "that labour among them, as over them in the Lord, and admonish them; that they have them in singular love for their works sake, & let thē "reap their carnal things which sow vnto them spiritual. For God w^{ch} willed Israel to beware "that they forsoke not the Levite, as long as they lived vpon the earth, "because he had neyther part nor inheritance with them, but was busied in tteaching them the law, and other ministerial actions, 'for which the Lord himself would be his inheritance.

"1 Thes. 5.
12. 13.

"2 Cor. 9.
11.

*Deut. 12.
19.

"Deut. 14.
27.

†Deut. 33.
10.

†Deut. 10. 8
9.

heritance: hath also ordeyned, "that ¹Cor. 9. 1
 they which preach the Gospel, ^{14.}
 should live of the Gospel. And se-
 ing for the service of Christ in that
 warfare, * they intangle not them- ^{† 2 Tim. 2. 4}
 selves with the affayres of life, be-
 cause they would please him that
 hath chosen thē to be soldjers: they
 should have "their wants supplied ^{"Phil. 4. 15}
 by the church, that they be not for- ^{16.}
 ced to war† at their own cost; but ^{1 Cor. 9. 7.}
 may eat of the milk of the flock
 which they feed, and be made par-
 takers' of all their goods; which wil ^{Gal. 6. 6.}
 not onely be an encouragement to
 them in their ministerie, but also
 turne to the great good of such as
 releive them, as it is written, ^{re "Ez. 44. 31.}
give unto the Preist the first of your
dough, that he may cause the blessing to
rest upon thy house. And together
 with them, the poor, the strangers,
 the fatherlesse, and the widowes, ^{"Din. 14.}
 (as was the manner " in Israel,) are ^{19.}
 also

also to be receiued; to them we must
 "open the hand and lend sufficient
 for their need, and that without
 *grief of hart, and eue freely, look-
 ing for nothing again, but expect-
 ing a blessing & reward from God.
 Pilgrims and strangers are ¹ to be
 harboured; our brethren in bonds
 *to be remembred, as though wee
 were bound with them; *the naked
 to be clothed; the hungrie sowl fil-
 led; the sick and distressed, to be vi-
 sited, tended, and comforted;
 and al other good works, which are
 to be done vnto all men, *especial-
 ly to them which are of the howl-
 hold of faith. For these works of
 mercy, are better † then sacrifices;
 they are ¹ odours that smel sweet, a
 sacrifice acceptable and pleasant to
 God, who can make * all grace to
 abound towards us, that we alwaies
 having al sufficiencie in all things,
 may abound in every good work,

*Deu. 15.

8.

† ver. 10.

† Luk. 6. 35.

1 Heb. 13. 2.

* ver. 3.

† Isa. 58. 7.

Iob 31. 16.

17. 18. 19.

Mat. 25. 35.

36. Iam. 1.

27.

* Gal. 6. 10

† Hof. 6. 6.

1 Phil. 4. 18.

* 1 Cor. 9. 8.

9.

to an everlasting memorie of our
 iustice, the " prayers of the Saints " vers 13.
 for us, with prayle and thanks unto 14. 15. 26.
 God for his vnspeakable gifts.
 These humane duties, are so vnited
 vnto true religion, as God of old
 comanded them on his Sabbathes
 and solemn " feasts; Christ hath or "Deu. 16.
 deyned * Deacons in his Church, 11. 14 Nch.
 and other Helpers for this ministra- 8. 10.
 tion; besides the general care of all * Act. 6. 1. 3.
 the faithful; and on every * first day & c. Rom.
 of the week, (which were dayes of 12. 8. & 16.
 the Churches " asséblies,) such care 1. 1 Tim. 3.
 & provisiō for the poor was made; 12. & 5. 9.
 yea when occasion so required, the 10.
 Christians † sold their possessions & † 1 Cor. 16.
 goods, and parted them to all men 1. 2.
 as every one had need; which work " Act. 20. 7.
 the ' Apostles themselves a while Ioh. 20. 19.
 looked vnto. Good therefore and † Act. 2. 45.
 comfortable is it for all the Saints 1 Act. 4. 34.
 that have this worlds good, to do 35. 37.
 good and to distribute, * because * Heb. 13.
16.

Cc

with

†Hsa. 23. 18.

*1Tim. 6,
18. 19.

†Luk. 1. 3.

Act. 26. 25.

2Ioh. 1.

*Lev. 19. 32

1King. 1. 16.

23. Ruth. 2.

10.

*1Tim. 5. 1.

1Sam. 1. 14.

15.

†Luk. 14. 7

8, 9. 10.

with such sacrifices God is well pleased; that they be rich in good works, and ready to communicate; that with the godly Tyrians,†their occupying and their gain may be holy vnto the Lord; whiles they hoord it not up, nor keep it in store, but let it be for them that dwel before the Lord, for food & clothings; by this meanes“laying up in store for themselves, a good foundation against the time to come, that they may obteyn eternal life.

10. Concerning other Christian offices, special regard must be had in al our actiōs, of reverence & love; for towards superiours, & the aged, men must shew al honour in giving them their†titles of dignitie, when they speak or write vnto the;†rising up; and bowing down before them for honour sake; they may not *re-buke, but exhort them as fathers, they are to give the†the upper pla-

well
good
icate
their
ay be
they
store
el be
ning
store
ation
they
ristia
had
love
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ving
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sing
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* re
ners
pla
cs

ces, and suffer them † first to speak
in causes; And they again are kindly
to intreat the yonger sort, as¹ chil-
dren and as brethren; yet as they
may deserve, † sharply to rebuke al-
so. Amongst all, there should be,
in behaviour, seemlines and¹ cour-
tesie; in giving honour, * to goe
one before an other; * saluting,
kissing, and¹ embracing of freinds,
as ther is occasion. In words, † soft-
nes, meeknes and gentlenes to-
wards all, without¹ bitterness or
wrath, clamorous or evil speaking:
even then giving good words, and
blessing, * when we are reproched.
In actions; dealing † freindly, sim-
ply, faithfully; neither by force †
oppressing, nor by fraud deceiving
our brethren in any thing; ready
to¹ give, lend, or pleasure them a-
ny way; and vnto everie honest
action* easy to be intreated; * re-
joycing with them for their joy, &

† Job. 32. 4.
6. 7.

† Ioh. 7. 19.

Philem. 9.

† 1 Tim. 5. 1.

† Tit. 1. 13.

3. Ioh. 10.

Num. 32. 6.

7. -- 14.

† Eph. 4. 32.

* Rö. 12. 10.

† 1 Thess. 5.

26. 1 Cor. 16

20.

* Act 21. 6.

† Tit 3. 2.

Gal. 5. 25.

† Ephe. 4. 32

* 1 Pet. 3. 9.

† 1 Cor. 16.

14 Prov. 18.

24. 2 Cor. 1.

12. 1 Tim. 5.

11.

† 1 Thess. 4.

6.

† Mat. 5. 42.

* 1 am. 3. 17.

† Rem. 13.

15.

†1Pet. 3. 8.
 †Rō. 12. 16.
 †Iud. 12.
 Aa. 2. 46.

*Luk. 7. 11.
 †Sam. 3. 31
 &c.

mourning for their sorow. Nourishing good wil by * affability, sociablenes, † lowly cariage, 'love-feasts, and rejoycing together; that the bond of peace may by all good and lawful meanes, be preserved amongst us during life; and when we are parted by death, the living to * cary & accompany the dead unto the grave.

†Ezech. 34
 26.

†Levit. 26.
 11. 12.

*Num. 23.
 21.

*Isa. 60. 13.

11. In this maner, men carying themselves, towards God whom they serve with reverence and with fear, and adore in spirit and truth; also to their neighbours, with whom they are coupled in peace and amitie: the * blessings of the Lord, as the rayn and showers from heaven, are powred upon them; † his own tabernacle and gracious presence, and the * joyful shout of a king is among them; and he wil * glorifie the place of his feet. Against all forreyn enemies he wil defend them

them, making [†] the baris of their ^{*Ps. 147. 13}
 gates strong; salvation wil he [†] set ^{†Isa. 26. 1.}
 for walles and bulwarks, even him.
 self wil be a [“] wal of fyre round a- ^{“Zech. 2. 5.}
 bout them; that they shal dwel
[†] in the tabernacle of peace in sure ^{†Isa. 32. 18,}
 dwellings, and in safe resting pla-
 ces: He wil cloath them ^{*} with ^{*Isa. 61. 10.}
 garments of salvation, wil cover
 them with the robe of righteous-
 nes, and adorn them with his gra-
 ces, as a bride garnisheth her self
 with her jewels. Here wil he make
 vnto all people, [†] a feast of fat things ^{†Isa. 25. 6.}
 and full of marow, a feast of wines
 fined and purified; feeding them
[†] with the fat of wheat, and filling ^{†Ps. 81. 16,}
 them with honey out of the rock.
 Sion shalbe [†] a crown of glorie in ^{†Isa. 62. 3}
 the hand of the Lord, and a roy-
 al diademe in the hand of her God;
 and as a ^{*} bridegrome is glad of ^{*ver. 5.}
 the bride, so wil he rejoyce over
 her; and she againe shal joy in
 Cc 3 him,

him, & prayse his name, because
 *Ps. 148. 14. *he hath exalted the horn of his
 people, which is a prayse for all his
 Saincts, even for the sonns of Israel,
 a people near vnto him.

Pray for the peace of Ierusalem: let the
 prosper that love thee. Psal. 122. 6.



CHAP. XX.

*How the cōmunion and peace
 of the Saincts, is hindred
 by enemies without.*

ALthough the Church hath
 received such grace and glo-
 rie, from the Lord God her † Sun
 and sheild, that she may wel be an
 †astonishment to the kings of the
 earth,

earth and wonder of the world; as
 having * the Sun for her clothing, ^{*Rev. 12. 1.}
 the moon for her footstool, and
 the twelve starres for a crown up-
 on her head; whiles by faith and
 holines she hath * put on Christ, ^{†Rom. 13.}
 the † Sun of righteousness that is ri- ^{14.}
 sen vnto her, as she hath learned ^{†Mal. 4. 2.}
 him of his ' Apostles; and is hereby ^{12Pet. 3. 2.}
 advanced to heavenly dignity, that
 even her * conuersation is in hea- ^{*Phil. 3. 20.}
 ven, so as she loveth no more * this ^{†1Ioh 2. 15}
 world, of which she her self †is not, ^{†Ioh. 17. 14}
 and the ' fashion wherof passeth a ^{11Cor. 7. 31}
 way: yet forasmuch as she hath
 both in her own body, * paines of ^{*Rev. 12. 3.}
 childbirth, whiles she is in travail
 to bring forth Christ, which by
 the preaching of the Gospel is †for- ^{†Gal. 4. 19.}
 med in her, and without her self,
 Satan (for his fiercenes a †dragon) ^{†Rev. 20. 2.}
 'persecuting her in wrath, & war- ^{†Rev. 12. 13}
 ring with the remnant of her seed, ^{17.}
 gathering his soldjers which are *as ^{*Rev. 19. 8.}
 9.

the sand of the sea, to compass about the tents of the Saints, the beloved citie; it shalbe therefore good, that we take a view of these troubles and assaults, learn of God the end and vse of them, and how we may eyther escape or overcome them, least we be offended and our faith fayl.

2. That old crooked serpēt, the enemy of mans saluatiō, perceiuing the vniting & communion of the Saints, to be a great help and furtherāce of their happines; a prayse to their God, a daunting to the world, & a comfort to themselves: dooth therefore bend his utmost might and malice against this brotherhood, that he may dissolve the same. He stirreth up the wicked multitudes, like the raging waves of the sea, that some out myre & durt, to bely and blaspheme the truth and witnesses of Christ, accusing

using them of "noveltie, heresie, "A^c. 17. 18
 sedition, treason, and rebellion. He & 24. 5. 14.
 further kindleth this fyre, by his Nehem. 6. 8
 false Prophets, that cease not to 7.
 inveigh against, and calumniate 1 Amos. 7,
 this little flock; and by their abused 10. Luk. 23,
 wit and learning, to prove and per. 2. Ioh. 19. 7
 swade that they are as bad or worse 12.
 then they be reported of, both for
 their faith towards God, and loy-
 altie to the Princes of the earth.
 Which Princes also, for like malice 1 Kin. 22. 8
 in themselves, or for that they fear *Nun. 22. 3
 the losse or impeachment of their 4. Mat. 2. 3.
 honour and dignities; or because
 they loath † the bands and yoke of † Psa 2. 3.
 the gospel; or "for to gratifie their "A^c. 12. 3.
 people and subjects; are readie to & 24. 28.
 turn the dint of their sword, (wher-
 with they should conserve the truth
 and peace of Christian religion,) a-
 gainst the Saints, and especially
 their cōmuniō & assemblies; which
 seem most dangerous, and are in-

"Song. 6. 3 deed terrible to the world, as an "armie with banners.

†Exo. 1. 10. 3. Herevpon they think to work wisely, if any way they can hinder the propagation and increase of the church; whither by privy oppressiō, or open persecution: though the

†Pro. 17. 16 wisdom of God hath sayd, *"Surely it is not good to condemne the iust; nor that princes should smite for equitie. E.*

*Exo. 1. 16. specially the * men-children, the teachers, guides, and principal of Christs flock, are most maligned & exposed to their tyrannie: though somtime neither womē nor infants, can be exempted from their rage and crueltie. For which, these civil polities, with the heads and governours of the, vnto whom erewhile it was sayd *"ye ar Gods & ye al ar children of the most high*; ar now become more base the any men; & are caled in holy scripture, *"Liōs, Wolves, Bears Libbards, Wild-bores, and Foxes;*
even

†Psa. 82. 6.

†Zep. 3. 3.

Pro. 28. 15.

Dan. 7. 4. 5.

6. Psa. 80. 13

Luk. 13. 31.

32.

even pourtrahed out by "moſtreaus, ſavage, and deformed beaſtes; for ſuch their barbarous havock, and miſuſage of the Saints.

4. For loe, in their malignant harts, they fret againſt * the people of God, and againſt " the holy covenant; with their mouthes they ſpeak evil, even † marveilous and preſumptuous thinges, ' blaſpheming Gods name and tabernacle, & them that dwel in heaven; with their hands and hornes, they ſmite and puſh the poor flock of Chriſt, * ſpoyling them of their goods, baniſhing them out of their dominions, caſting them into priſons and dungeons, feeding them with bread of adverſitie and water of afflictiō; deviſing all cruel and exquisite torments, to make their death miſerable, † racking, ſtoning, hāging, hewing in peeces, burning in fyre, caſting to wild beaſts, and many moe hor.

"Dan. 7. 7.
8. Rev. 13. 1

† Num. 22.
"Dan. 11. 30.

† Dan. 11. 36
& 7. 8.
1 Rev. 13. 6.

* Heb. 10.
34. Rev. 1. 9
Ier. 38. 6.
1 Kin 22. 37
Act. 8. 3.

† Heb. 11.
35. 36. 37.
Dan. 3. 19.
20. & 6. 16.

horrible tortures; as the lambs of Christ have felt in all ages; whiles children have been brought "from the womb to their martyrdom; and *women with child, ript up in their vnnatural crueltie.

5. By this meanes, the cōmunion of the Saints is oft times dissolved and *scattered; their shephards and watchmen †apprehended and killed; the whole flock pursued, as "sheep appointed to the slaughter. Some for fear deny and forsake the faith, and are †compelled to blaspheme. Some by flatterie are *caused to syn, and wickedly break the holy covenant, and to be the betrayers of their brethren. Such as escape these evils, sometime †wāder up and down in sheeps skins and goates skins, distitute, afflicted, and tormented, in deserts and mountaines, in dens, and caves of the earth. Thus waters of a full cup are wrung

"Exo. 1. 22

Mat. 2. 16.

*2Kin. 8. 12.

*A^o 8. 1.

†Act. 12. 1.

2. &c.

"Rom. 8. 36

†A^o 26. 11

*Dan. 11. 30

32.

†Heb. 11.

37. 38.

wrung out vnto them; and now the
 twayes of Sion lament, because no ^{†Lam. 1.4.}
 mā cometh to the solemn feasts; for
 "the dayly sacrifice (whereby they ^{"Dan. 11,}
 were wont publickly to worship ^{31.}
 God,) is taken away, and abomina-
 ble desolation put in the place. The
 'sanctuarie and synagogues of God ^{†Pſ 74.7.8.}
 are burned; *Ierusalem broken up, ^{*Ier. 52.7.}
 made a ruinous heap, the stones ^{Pſa. 79.1.2.}
 therof layd in dust, and the dead ^{3.}
 bodies of the Saincts, cast to the
 fowles & beastes of the earth. Then
 the faithful mourn, because God
 hath *destroyed his congregation,
 caused the sabbaths to be forgottē, ^{†Lā. 2.6.7.}
 forsaken his sanctuarie, and given
 into the enimies hand the walls
 of her palaces: their eyes "say with ^{"vers. 11.}
 teares, their bowels swell, their liver
 is powred upon the earth; and they
 cry out with the Prophet, ^{†Amos. 7.2}
God spare we beseech thee: who shal raise
up Iacob, for he is smal.

Thus

6. Thus God who hath †his fyre
 in Siō, & fornace in Ierusalem, melteth
 his metall, † trieth & fineth his
 people as silver, and purifieth thē as
 gold, by the * spirit of judgment
 and the spirit of burning; draweth
 them to repentance, by chastening
 † them for their synns, and making
 judgment † to begin at his own
 howse; cōsuming the drosse, & mak-
 ing known them that ar approved;
 that the † trial of their faith being
 much more precious then gold that
 perisheth, (though it be tried with
 fyre,) may be found vnto prayse &
 honour & glorie, at the appearing
 of Iesus Christ. For notwithstanding
 all the rage of the persecutors,
 † God wil preserve to himselfe † a little
 flock, vnto whom he wil be † a little
 Sanctuarie, in all places wher they
 are disperfed: who in this their deso-
 lation, yet pray with their faces
 † towards Ierusalem; doe conuene
 and

† Isa. 31. 9.

† Mal. 3. 3.

* Isa. 4. 4.

† Lam. 3. 39

40. 42.

† 1 Pet. 4. 17

† 1 Pet. 1. 7.

† Rom. 9. 27

29.

† Ezek. 11.

16.

† 1 Kin. 8. 47

48. Dan. 6.

10.

and meet together secretly for fear Ioh 20.19
 of their foes. and cease not to per- Act. 4.18
 forme al holy duties vnto God and 19.
 one to another, to the vtmost of
 their power; and in all their afflicti-
 ons are * more then conquerours *Rom. 8.37
 through him that loved them. For
 they † account the sufferings of this †verf. 18.
 present time, not worthy of the glory
 which shalbe shewed vnto them;
 they † consider Christ their head, †Heb. 12.3.
 who for the joy that was set before 3.
 him, endured the crosse, and despi-
 sed the shame, and is set at the
 right hand of the throne of God;
 who when he was both in name &
 power, a Lion, appeared 'as a Lamb 'Rev. 5.5.6
 killed; yet behold † he is alive for †Rev. 1.18
 evermore, Amen; and hath the
 keyes of hel and of death. And he
 it is, that raiseth up his children frō
 death; he wil prophesie, and their
 dispersed bones * shall come togi- *Ezek. 37.7
 ther, sinewes and flesh shall grow 8.&c.
 vpon

upon them, breath shal enter into
 the, & they stand upō their feet an
 exceeding great army. For in their
 tribulations, they have but washed
 their garments "white in his blood
 and this is all the fruit, † the taking
 away their syn; and the more the
 adversaries vex them, thinking to
 root them out, 'the more they mul-
 tiply & grow: by patient suffering
 they triumph; and by dying dayly,
 they atteyn to life eternal. And
 God who hath chastened the with
 rods for their good, will turn his
 hand upon their enemies, & scourge
 the with scorpions; they shal *wring
 out and drink the dreggs of this
 cup of wrath; he that made them
 * wil not have compassion of them,
 and he that formed them will have
 no mercie on them; the beasts shal
 be destroyed " and given to the
 burning fyre, & the righteous shal
 have

"Rev. 7. 14

† 11. 27. 9.

*Exo. 1. 12.

*Psa. 75. 8.

*Isa. 27. 11.

"Dan. 7. 11

have dominion over them in the morning. The zeale of the Lord "Psa. 49. 14"
hostes wil perform it.

The Lord preserveth the fowles of his
in the; he wil deliver them from the hand
of the wicked. Psalm. 97. 10.



CHAP. XXI.

*How the peace and communion of the
Church, is disturbed by troubles, &
synns within it self.*

BUt it is a small thing for Satan
thus to molest the Saints with
troubles from abroad; for he hath
means and instruments many, in
the Church it self, to work the woe,
yea often the ruine of the same; &
he most delighteth to kindle con-
sensions among brethren, knowing
Dd that

that such things are most offensive vnto God, heauie to his people, & give to the enimie occasion of reproch. The means are two, that chiefly vseth herevnto; 1. the infirmities of the Saincts, who though they would doe good, yet through syn that dwelleth in the, oft times doe the evil which they hate; 2. the iniquities of false brethren and hypocrites, who alwaies are corrupted in themselves, and seek to bring corruption into the whole body of the Church.

“2 Sam. 12.
14.

*Num. 12.1

*2. For when the faithful through cōuine fraylty, defyle their precious sowles and bodies, through the remainders of syn; both the enemies without take occasiō to blasphemie; and the brethren within to stumble & contend: as Moses was murmured against, by his owne sister and brother, *because he had married an Æthiopian wife. And God

God himself is often angry with
 the whole Church, and punisheth
 many for the fault of a few; as when
 David "synned in numbring the
 people, God in displeasure plagued
 Israel, † that of them there died se-
 ventie thousand men. Again, the
 home-bred warrs and dissensions,
 are heavier to the brethrens harts,
 then all forreyn troubles, and many
 weake ones are offended, no lesse
 then was Rebekah, who feeling the
 childre to strive in her bodie, made
 question of her conception, and
 sayd, *If it be so, why am I thus?* But
 above al, the hypocrites in hart, doe
 increase wrath, & oft-times molest
 the Church, of which they tar not,
 though they be in the same, (like
 the *Apes & Peacocks in Solomons
 ships;) being indeed the serpents
 seed, and apperteyning to an other
 kingdome then Christs; yet are
 thrust among the Saints through
 Dd 2 Satans

1 Chrō. 21

1.2.

1 ver. 7. 14.

Ge. 25. 22.

† 1 Ioh. 3. 19

* 1 Kin. 10. 22

Satans malice, for to annoy them, God also permitting this for the trial of his elect. By these means, the little bark of Christs Church, hath ever ben tossed as with winds and tempests; and is like ever to be, so long as it is on the seas of this world: that none may look for Angelical perfection, or absolute peace upon the earth.

3. The Saints are subject, (if they be not wary, & have their wits exercised to discern good and evil,) to be caried about with divers and strange doctrines, to fall into errors, heresies, & idolatries; Satan rayleth up even among the teachers of the Church, 'some speaking perverse thinges to draw disciples after the, and the people many of them, are through their owne corruption prone vnto vice, even set * on mischief. The children of Israel living in Ægypt, defiled themselves with

* Heb. 13. 9

* Act. 20. 30

* Exo. 32. 22

with † the abominations and idols † Ezek. 10. 7
 of that land; being brought out into 8.
 the wildernes, and informed in the
 statuts of the Lord, they there rebel- 1 ver. 10. 12.
 led against him, sinned stil, & * pro- 13.
 voked the most High, tépted God, * Psa. 78. 17.
 and limited the Holy one of Israel, 40 41.
 made them a molten calf, † & sayd † Exod. 32.
 this is thy God o Israel that brought Nehé. 9. 18
 thee out of the land of Ægypt, & co-
 mitted great blasphemies. When
 they were entred into the good lād
 promised to their fathers, there also
 they † mingled themselves among † Ps. 106. 35
 the heathen, & learned their works, 36.
 and served their idols, which were
 their ruine. False Prophets there
 were many among thē, that seduced 1 Jer. 23. 13,
 people to errour and idolatrie, 14. 17.
 strengthened their hāds in evil, pre-
 ched peace to y^e wicked, * & put pil- * Eze. 12. 10
 lowes vnder their armes; but smote 18. 19.
 the righteous, grieved and killed
 (what in thē lay,) the sowls of such

as should not have died. False teachers, (the † Apostle sayth) ther will be also amongst us, which privily shal bring in damnable heresies, even denying the Lord that hath bought them. The primitive Churches had woful experience hereof, whiles in Galatia they were¹ soon remooved away to an other gospel, being bewitched by their misleaders who vnder pretence of the law of God, *abolished them from Christ, and made them fall from grace. And in many other churches, false doctrine fretted as a canker, and destroyed the faith of certayn, whiles some taught * the resurrection was past already; some with Iezabel & Balaã perswaded † to eat of things sacrificed to idols, and to cōmit fornication, with other hateful doctrine of y^e Nicolaitans, idolatrous doctrine of¹ worshiping Angels, Christ the head being let goe; the grace of God

1. Pet. 2. 1,
2.

1 Gal. 1. 6. 7
&c.

* Chap. 5. 4.

† 2 Tim. 2.
17, 18. 1 Cor
15. 12.
† 1 Rev. 2. 14
25. 20.

1 Colos. 2.
18, 19.

God*turned to wantonnes,& God *Iud,ver.4.
 the onely Lord and our Loid Iesus
 Christ, denyed; Antichrist, even
 *many Antichrists entred in, to de- "1 Ioh 2,18
 ceive & destroy mens sowles.

4. By such seducers, much trou-
 ble and discord was wrought amōg
 the people, some of ignorance,
 some of wilfulnes receiving and
 walking in their † errors; by whom † Ier 23.32.
 the way of truth was evil spoken 12 Pet. 2. 2.
 of: others opposing against them,
 and * earnestly contending for the * Iud. 3.
 faith once given to the Saints.
 Especially the Apostles, and other
 trustie Ministers of Christ, (to
 whose care the sowles of men were-
 cōmitted,) set themselves against
 those falsers, by* the word of truth, † 2 Cor 6. 7.
 by the power of God, & by the ar-
 mour of righteousness on the right
 hand and on the lett: " cōmaund- " 1 Tim. 1. 3.
 ing mē to teach no other doctrine,
 nor give heed thereto, but † keep † 2 Tim. 1. 13.

the true patterne of wholsome words, in faith & love which is in Christ Iesus; exhorting therevnto, "improving and convincing them that spake against it, stopping their mouthes, & rebuking them sharply that they might be found in the faith. Those againe like† Iannes & Iambres resisting the truth, with 'prophane vayn babblings, disputations, and oppositions of science falsly so called, and* prating against them with malicious words; and seeking to † disgrace them. And wel was it with the Churches then, whiles those circumspect carefull watchmen the Apostles and Evangelists lived among them, & took those "foxes which destroyed the Lords vines : but after their departure, there entred† greivous wolves, not sparing the flock, as by the innumerable heresies, and lamentable decay of Churches since their

* Tit. 1. 9.
11. 13.

† 1 Tim. 3. 8.

12 Tim. 2. 16
1 Tim. 6. 5.

* 3 Ioh. 10.

† 1 Cor. 10.
10.

" Song. 2.
15.

† Act. 20. 29

some dooth appear.

5. As for doctrine, so about many other things also, contention hath often risen through mens infirmities, † malice, and pride: that by errors in faith, & corruptions in manners, as by a double chain of iniquitie, many fowles have been fettered & afflicted. For some moved with envie, have sold their brethren to aliens, & sought for* to kil the: some through ambition, would clime above their calling; & * intrude into higher offices; presuming vpo their own tholines, & seeking to disgrace others. And as the Church of Israel was infamous † all Moses dayes, for their idolatries, rebellions, & many murmurings, for which their car-kesses fell in the wildernes; & strife & * blood shed came among them: so after that they were seated in the land of Canaan, they continewed not long in peace together, but tribe

Dd 5

with

† Prov. 10.
10. & 13. 18

1 Act. 7. 9.

* Gé. 27. 41.
& 37. 10.

† Num. 16.
1. 2. 7. 9. 10.

† vers. 3. 

1 Deu. 3. 22.
23. 24. & 29
4.

* Exo 32. 25
27. 28.

†Jud. 12. &
20. 2Sam. 3.
& 3. 1 Kin
24. 30. & 15
7. 16. 32. & c
Isa. 9. 20. 21

“Jud. 9.
† 2Sam. 13.
† 2Sam. 15.
& c.

“1Cor. 1.
11. 11. & c.
† 1Cor. 11.
18. 19.

with tribe * made warr, and rent themselves alunder, to the great reproch of Gods true religion, and giving advantage to the commune adversarie, to invade and dispossesse them of their land. Yea even in families betwee brethren, parents and children, most bitter & bloody strife brake forth, as the stories of Abimelech, † Amnon and Absalom, † Absalom and David, & sundry others do declare. Also how they were divided, when Christ lived among them, into Sects & factions, Pharisees, Saducees, & other like: the historie of the Gospel, every where sheweth. Neyther were the Christian Churches which the Apostles had planted, free of this Leven. but contentions among the grew vnto schismes and factions, “whiles sundry men folowed and relyed upon sundry Teachers; in their publick meetings also, * dissensions

tions were among them. Some mi-
 nisters would of strife and envie
 preach Christ to the people; some
 loving the præminence, would ty-
 rannize over the flock, forbidding
 to receive brethren sent by the A-
 postles, and * thrusting them out
 of the Church. And amongst Gods
 elect, most faithful servants, and lo-
 ving friends, Satan did his vtmost
 to kindle the coles of emulation,
 dissention, and strife; as between
 * Abraham and Lot, " Moses & Aa-
 ron, † Peter and Paul, ' Paul and
 Barnabas; and among the Apostles
 generally, when there was conten-
 tion * who should be greatest, till
 they had learned better of their
 maister Christ.

"Phil. 1. 15
 16.

* Joh. 5. 10

‡ Gen. 13. 7
 8.

"Num. 12,
 1.

† Gal. 2. 11.
 14.

† Act. 15. 38
 39.

* Luk. 22.
 24. 25.

. 6. The poyson of syn hath spred
 it self exceeding farr in Churches,
 & corrupted the manners & actiōs
 of al degrees. For Magistrats leaving
 the love & cherishing of the people,
 love

- *Isa. 1. 23. "loved gifts, and followed after re-
 wards; judged not the fatherless,
 neyther did the widowes cause
 †Mic. 3. 1, 3 come before them: they *pluckt off
 3. Zeph. 3. 3 their skinns from them, and their
 flesh from their bones, did eat their
 flesh and break their bones, and
 chop them in peeces as for the poe-
 *Jud. ver. 8 Againe, the subjects "despised and
 †Pl. 3. 1, 2, 3 spake evil of their rulers, & rose up &
 rebelled against them. The rich
 were vnmercifull, and "cruel to the
 *Mic. 6. 12 poor. Among the people and bre-
 thren of the Church, was bitter "en-
 *Jam. 3. 14, 16. 10. vying, strife, sedition, and reproch-
 †Mic. 6. 2, 5 every man * hunted his brother
 Jer. 9. 4. with a net, that they could not
 trust in any friend, but must be
 ware even of her that lay in their
 bosome. The teachers were "vayne
 *Tit. 1. 10, 11. talkers & deceivers of mindes, sub-
 verting whole howses, teaching
 things which they ought not, for
 †Zeph. 3. 4 filthy lucre sake; the Priests wre-

ed the law; the Prophets were
 like foxes in the wast places, and ^{1Ezec. 13. 4}
 from them wickednes * went forth ^{* 1er. 23. 15}
 into all the land. Thus judgement
 was turned into wormwood, faith
 into haeresie, Gods grace into wan-
 tonnes, the libertie of his Gos-
 pel made a cloak of maliciousnes;
 and in sted of the gracious orna-
 ments of his spirit, there was * wret-
 chednes, miserie, povertie, blind-
 nes and nakednes; they had a name
 to be alive, † but were dead. Nor ^{† vers. 14}
 this alone; for they hated such as
 rebuked them, and would not ad-
 mit of reproof, but † made their ^{† 1er. 5. 3}
 faces harder then a stone; they
 killed the Prophets, * and stoned ^{* Mat. 23. 37}
 those that were sent vnto them;
 even when Christ himself came a-
 mong them, they would not re-
 ceive him, but sayd, this is the heir,
 * come let us kill him, and the in- ^{† Luk. 20}
 heritance shalbe ours. ^{14.}

7. These and many moe like evils have crept into the Churches of God, whereby they have been troubled, distracted, and rent in peeces; much people have been defiled and corrupted, and the Saints have had cause to complaynt *Thou hast multiplied the nation, but hast not increased their ioy.* Against these, the ministers and witnesses of the Lord, have cried out in their several ages, being sent and rising early to recal the synners into the right way. Who were threatned, that * Sion for their sakes should be plowed as a field, and Ierusalem made a ruinous heap, † and her habitation left vnto her desolate; that Christ would † warre against them with the sword of his mouth, and † remove the candlestick out of the place, except they amended. And such as hearkned to the voice of their God, and turned vnto him, had

† *Isa. 9. 3.*

* *Micah, 3. 12.*

† *Math. 23. 38.*

† *Rev. 2. 16.*

† *vers. 5.*

had their iniquities forgiven, and
 their crimſin ſynns† made white as
 ſnow: but ſuch as obeyed not, †Iſa. 1. 18.
 were¹ devoured of the ſword; and †verſ. 20.
 *woe was vnto their ſowles, for †Iſa. 3. 9.
 they rewarded evil vnto theſelves;
 and were called †reprobate ſilver, †Ier. 6. 30.
 becauie the Lord rejected them.

8. Thus cōmeth it to paſſe,
 through Satans malice, and mens
 corruption, that the citie of God,
 of which ſo glorious things are
 ſpoken in the ſcriptures; ſeemeth
 more vile and contemptible then
 any other place; the ſpouſe of
 Chriſt appeareth †black, which †Song. 1. 4.
 was named the¹ fayreſt among †verſ. 7.
 women; her foes which *feared †Pſa. 48. 5. 6
 and mervyled at her, doe hiſſe and
 ſay, †*Is this the citie that men call,* †Lam. 2. 15
The perfection of bewty, the joy of the
whole earth? her children, to whom
 †much peace was promiſed; doe †Iſa. 54. 13.
 *mourn and crie, for the many †Ezek. 9. 4.
 abhomi-

*Lam. 1. 6.

*Jon. 5. 7.

abominations that are done in the midds of her; and from the daughter Zion, 'all her bewtie is departed; being thus persecuted by the Dragon, hated & reproched of the world, molested and forsaken of her own children, misused and wounded of her watchmen, to the grief & affliction of her spirit.

9. And if there were not a healing of this errour in time, but the gangrene suffred to spread and fret, it grew at length incurable, brought death and desolation upon the diseased Churches. For God after

*Isa. 1. 5. 6. many^e warnings and † much correction, did at length disclaym the faithful citie as † a harlot, give her 'a bil of divorce, and put her away; *she was no more his wife, nor he her husband; † his hart forsooke her, he left his heritage, he gave the † dearly beloved of his soul into the hands of her enemies; and removed

†verf. 21.

†Jer. 3. 8.

*Hos. 2. 2.

†Ezek. 23.

18.

†Jer. 13. 7.

removed his glorie from a mids ^{1Ezek.9.3.}
 er. Then Ierusalem became, with ^{& 10.4.18.}
 all the inhabitants therof * as So- ^{19.&11.23}
 dom and Gomorrah: the^t howse ^{1Jer.23.14.}
 of Israel was reputed as drosse, ^{1Ezek.22.}
 the congregation of the^t Saincts ^{18.}
 turned to an^thabitation of Divils. ^{1Rom.1.7.}
 And the Lords people that feared ^{1Rev.18.7.}
 his name, were willed^t to forsake ^{1Rev.18.4.}
 and come out from among them,
 to judge them * as hailots, to^t plead ^{1Fzek.23.}
 against them, & ^t forsake al commu- ^{45.}
 nion with them. Wherev^o folow- ^{1Hof.3.2.}
 ed againe most bitter strife, hatred ^{1Hof.4.15.}
 & persecution, whiles they that re- ^{17.&c.}
 reyned frō evil, * made theselves a ^{Mica.2.10.}
 prey, & suffred al maner of misusage ^{1Jer.16.5.6.}
 & affliction at their hands which ^{7.8.AQ.2.}
 made^t theselves drunken with the ^{10.}
 blood of the Saincts, & yet boast- ^{11.59.19.}
 ed to be the Church and spowse of ^{1Rev.17.6.}
 Christ, when they were the^t syna- ^{1Rev.3.9.}
 gogue of Satan.

12. This is the troublous e-
 Ec state

state of the Church of God on earth, more tossed and tormented then any other people; of which Church, (by reason of the many hypocrites and vessels of † dishonour that are therein,) though the number were as the sand of the sea, * yet but a remnant shalbe saved; & except the Lord of hosts * had left us a seed, we had been made as Sodom, and had been like to Gomorrah. For which cause, it behooveth the Saints, to seek the Lord while he may be found, and medicine, while the disease is curable; for Christ hath ordeyned wayes and meanes, for the purging of his Church from corruptions; or at least, for his elect to keep themselves pure and vnspotted of these synns; of which it remayneth to be spoken in the next place.

† Tim. 2.

20.

Rom. 9. 27

† ver. 19.

*How the Communion of Saints, may
be purged of the evils that arise therein,
by the power & censures of Christ: and
how needful it is for the Saints al,
to look hereunto.*

THe Lord Iesus, who is the au-
thor of grace & salvation vnto
his people, is also the finisher of the
same, and performer of his good
work towards them; & as he "Sweet- "Exo. 15, 25
ned with a tree, the bitter waters of 26.
Marah, where also he made Israel
an ordinance, promising that if they
would hearken to his voice, he
he would free thē frō al the diseases
of Egypt: so hath he set & shewed
us in the gardein of his Church, "ye
tree of life, whose fruit is for meat, "Rev 22. 2.
and leaves for medicine, to heal the "Eze. 47. 12.
nations with; that ther is no disease
incurable to his obedient people,
but in all their troubles, tentations,
offences, feares, and other soul-sick-
nesses;

nesses; when they crie vnto him, he
 *sendeth his word & healeth them,
 & delivereth them frō their graves
 of corruptiō. Most wholsome lawes
 are left vnto all churches, to redresse
 the evils that arise within them; wch
 being wisely handled and applied,
 by those whose tōgues ar also^{trees}
 of life; are more effectual then the
 balm[†] of Gilead, to recover the
 health of the daughter Siō, though
 Babels fore[†] cannot be cured.

2. And first, the Saints as they
 are most neerly vnited together in
 one body; so in the bowels of love
 and mercy, they are to tender ech
 one his neighbour * as himself.
 And seing al men have their[†]burdē
 of synns & infirmities upon them;
 we are exhorted to[†]bear one an o-
 thers burden, and so fulfil the law
 of Christ. If occasions thē of offēce
 be offred by misspeakīg; we should
 remember, that he that synneth not

Ps. 107. 20

Pro. 15. 2.

Jer. 8. 22.

Jer. 51. 8.

Lev. 19. 18

Ps. 38. 4.

Gal 6. 2.

in word is " a perfect man and in many things we syn all; & that therefore we take that which is spoken, in the best part, bear hard words with meeknes of spirit, not rendring againe evil for evil, but with a^{*} soft answer t^{*} put away wrath. If actiōs seem offensive, or begin to breed strife; love wil teach us[†] not to be provoked to anger, but with long sufferance to beare al things; and to seek by al gentlenes to compound the controversie, for it is a mans[†] honour to cease from strife: therefore as Gods elect holy & beloved, we should " forbear & forgive one another, evē as Christ forgave us. Thus by loving and gentle demeanure, ^{"Colof. 3. 12. 13.} ^{"Gē 13. 8. 9} ^{*Abram stayed strife between Lot & him; *Gedeon, between the Ephramits & him; †David, between his foldjers: Moses sought to doe the like " between two Israelites; & we ought al in the love of Christ to la-}

bour thus to doe; for when offences arise, it shalbe *our glorie* if we can *passee them by*, as †Solomon hath said.

†Pro. 19. 11

3. But if the trespasse be such as we may not but insist upon, both for the honour of God who is offended, and soule of the synner which is indangred, and our owne or neighbours good, who are indammaged therby: then are we bound to admonish the trespasser hereof; observing two rules 1. Loving cariage as becometh brethren; 2. and secrecie, to concele the fault as much as we may.

†1Cor. 16.
14.

†Gal. 6. 1.

For the first, as all our things *must be done in love*; so when a man is fallen by occasion into any fault, we are willed to restore him *with the spirit of meeknes*, considering our selves least we also be tempted.

For the second, we are taught to
*Pro. 25. 9. **debate the matter with our neighbour*

bour himself, and not to discover the se-
cret to another; but to tel him his
fault † between us & him alone. And
 if by our reproof he doe repent, †Mat. 18. 19
 then is he won or gayned, his soule
 flaved from death, and we are to †Iam. 5. 20.
 forgive him in tendernes of hart, as †Luk. 17. 3.
 God for Christs sake hath forgiven Eph. 4. 32.
 us; and in love we ought to con-
 cele his transgression and bury the
 same, not* discovering it to others, *Pro. 11. 13
 nor* repeating it to himself; for such †Pro. 17. 9
 dealing makes division amōg prin- & 16. 28.
 cipal freinds. But if he hear not
 our private admonitiō, then should
 we take with us † one or two, that in †Mat. 18. 16
 the mouth of two or three witnes-
 ses, every word may be confirmed;
 and that so by † the second or third †2 Cor. 13. 5
 admonition, he may eyther be re- 2..
 claimed, or not spared, but brought
 to further blame and censure. And
 if he wil not vouchsafe to hear the,
 then ar we to tel it *vnto the Church. †Mat. 18. 17.

1^o Cor. 12. 6.

"1 Cor. 5. 4

* vers. 12.

† vers. 13.

† ver. 5.

"Rō. 16. 17

1 Cor 5. 11.

Mat. 18. 17.

wher he may be rebuked of many;
and if he refuse to hear the Church
also, then is he by the "power of
Christ, which is given therunto for
the judging of al* within the same,
to be † cast out from among the
Saints when they are assembled, &
to be *delivered vnto* † *Satan* for the
destruction of the flesh, that the
spirit may be saved in the day of
the Lord Iesus: & whiles he remaineth
in that impenitencie and ex-
communicate estate; all Christians
are to "avoyd him, & al cōmunion
with him, as the Iewes avoyded
heathens and publicans.

4. The keeping of this rule, causeth
much peace in the communion
of the Saints; for by this orderly
dealing with the partie, all whisper-
ing, backbiting, slandering, and
calumniating one of another, are
stayed; synns which reign in deed
*among the prophane worldlings,
and

*Rō. 1. 29.

30.

and hethens; but are not sufferable [†]Ps. 15. 3. in the citie of the Lord. By this, & ^{101. 5. 7} occasions of grief and contention are cutoff: for as *without wood, the fire is quenched, so without a whisperer strife is silent.* By this, eyther the synner is amended, wherat men & ^{*Luk. 15. 9.} Angels doe rejoyce; or the church at least weile purged of the evil: for ^{10.} *he that hardneth his neck, when he is often rebuked, shal sodainly be broken off, & can not be cured;* but the churches wound is cured hereby, as an other proverb sayth, [†]Cast out the [†]Pro. 22. 29. *scorner, and strife shal go out: so contention and reproch shal cease.*

5. But if the syn be openly committed, then must the synner be rebuked ¹ openly, that others also may ¹ Tim. 5. 20. fear; or if it be of such a nature as tendeth to the seducing of men fro God, though he that intiseth be neer and dear vnto us; we are forbidden to spare or keep him secret,

for so may many be defiled by his
 privy suggestions; Or if any secret
 hypocritical practise be seen to
 impeach the truth of the Gospel, or
 upright walking therin; such ought
 in publick to be reprov'd, as¹ Paul
 for the like fault, blamed Peter
 before *almē*. Or if the crime be he-
 nous, bloody, & dāgerous to y^e life
 of others, by treason or trecherie:
 such mischief is both to be² bewrai-
 ed, prevented, and punished; and
 bloodshed so defiled the land, as
 it cannot be clesed^{*} but by the
 blood of him that shed it: such ther-
 fore (sayth^{*} Solomon) *shal flee to the
 grave, let them not stay him.*

6. The foresayd censures of
 Christ for rebuke and excommuni-
 cation, are to be inflicted upō al the
 members of the Church without
 "respect of persons, as for other
 synns so specially for errors & here-
 sies, & contentions against the true
 faith

¹Gal. 2. 11.

²2. 13. 14.

¹Act. 23. 16

17. & c.

¹Kin. 1. 11.

12. 13. & c.

^{*}Num. 35.

33.

[†]Pro. 28. 17

¹Iam. 2. 1.

sayth. For an heretick must be reiect-
 ed "after one and the second admoni- "Tic. 3. 10.
 tion; they that teach or receive doc-
 trines which they ought not, must
 be "rebuked sharply, that they may be "Tic. 1. 12.
 found in the faith; they that cause
 divisions and offences, contrarie to
 the doctrine learned, † must be dili- † Rō. 16. 17
 gently marked and avoyded; & such
 disquieters of the Church, to be cut
 off. Generally, all *synners & al*vn- *Gal 5. 12.
 ruly persons, ar liable to the Saints *Luk. 17. 3.
 admonitions; and if any lust to be † 1 Thes. 5,
 contentious, "the churches of God 14.
 have no such custome; for the Lord
 is author † of peace in them al; nei- † 1 Cor. 11.
 ther may the wicked be suffred to 16.
 remayn in the cōmuniō of his peo- † 1 Cor. 14.
 ple, but judgment* must be execu- 33.
 ted in the morning; neyther may a- 1 Ps. 101. 4.
 ny * favour evil doers; for he that 8. 1 Cor. 5.
 justifieth the wicked, him (sayth 12. 13.
 "Solomon) shall the people curse, and * Ier. 21. 12.
 nations shal abhorre him; but to them † Rom. 1. 31
 "Pro. 24.
 24. 29.
 that

that rebuke, shal be pleasantnes, & vpon
them shal come the blessing of goodness.

7. The causes why the Saints
must thus redresse the evils that a-
rise among them, are these. First
for the glorie of God, who com-
manded this duty in his law <sup>“play-
ly to rebuke our neighbour; so that vpon
warning and sight of his syn, * he
might bring his sacrifice & recon-
cile himself vnto the Lord whom
he had offended; which if he regar-
ded not, but should doe ought
with a high hand, he then was sayd
*to blaspheme the Lord, and must be cut
off from amongst his people, because he
despised the word of the Lord, and
broke his cōmandement. God the
who is dishonoured by mens trans-
gressions, wil again be glorified a-
mong them, eyther by their “con-
fession of, or † punishment for the
same. For his way is holy, the ‘pol-
luted may not passe by it; they de-</sup>

^{“Lev. 19. 17}

<sup>*Lev. 4. 23-
25.</sup>

<sup>‡Num. 15.
30. 31.</sup>

^{“Ios. 7. 19.}

^{†Lev. 10. 3.}

^{Ezek. 28. 22}

^{‡Isa. 35. 8.}

le^e his sanctuarie and holy things; *Num 19.
 therefore they must sanctifie them- 10. 11. Lev.
 selves that draw neer vnto him, for 11. 1. 3. 15.
 holines^e *becometh his howse for ever.* *Plz. 93. 5.

8. Secondly, for the good of
 the synner himself, who by these
 admonitions, rebukes and censures,
 is often-tymes bettered; specially
 if he be the Lords elect. For a pru-
 dent man when he is reprooved,
 wil vnderstand knowledge, and †Pro. 19. 25
 a rebuke sinketh more into him, †Prov. 17.
 10.
 then a hundred stripes into a fool:
 the cēsure of the Church ar for his
 hūbling, & *salvatiō of his spirit in* *2 Cor. 2. 6.
 the day of the Lord. We owe this *1 Cor. 5. 5.
 therefore as a dutie of love vnto
 our brethren, for their good; seing
love^e covereth a multitude of synns; & †1 Pet. 4. 9.
 that is done, when †we *convert* †Iam. 5. 10.
the synner from going astray, and save
 his soul from death. And herevpon
 it was, that God gave the Law
 of rebukes in these words, *Thou*
shalt

thou shalt not hate thy brother in thy heart:
thou shalt plainly rebuke thy neighbour.

"or, bear
not syn for
him, as
Lev. 22.9.

& "suffer not syn upon him. For what
greater hatred can ther be shewed
then to see and suffer our brothers
soul to perish? therefore Solomon
was not afrayd to say, that *open re-
buke was better then secret love. And

*Pro. 27.5.

†Ps. 141.5.

David minding this, did desire^t that
the righteous might smite him, for
it should be a benifit, and rebuke
him, for it should be a precious oyle,
which he wished might not faile fro
being on his head. How ever then
the wicked esteem of this heavenly
ordinance, and hate those that re-
buke them, for which cause Christ
forbad *to cast these holy things
& pearles, to dogs & swine, which
would but rent the giver; and So-
lomon, *to speak in the eares of a
fool, which would despise the wis-
dom of their words: yet he sayth,

*Mat. 7.6.

*Pro. 23.9.

†Pro. 9.8.

*rebuke a wise man, & he wil love thee,

And

And an other Prophet sheweth how men that by such wounds are drawn to amendement of life, will acknowledge & say *"thus was I wounded in the house of my friends.* To verify the proverb which teacheth, that howsoever the kisses of an enemy be pleasant, † *the wounds of a lover are faithfull.* "Zec. 13. 6.
Pro. 27. 6.

9. A third cause of these censures, is the benefit of the Church; that it may be kept from the contagion & corruptiō of synners, which is great and dangerous. For in as much as they are all one body and brotherhood; the fault of a few, yea even of one, may be a snare vnto the whole companie. This Israel felt of old, when for Achans synne Hos. 7. 1. 4. the Lord chastised the whole congregation, yea told them they were **execrable*, and sayd he would be **vers. 12.* with them no more, except they destroyed the execrable thing from among

1 Jos. 22. 17
22. 16, 20.

2 ver. 18.

3 1 Cor. 5. 1
2. & c.

4 ver. 6.

5 Exo. 12. 19

among them. And that correctioⁿ was a warning to the Church a good while after, "and made them for fear of the like again, severely to look to their brethrens actions, whē they seemed evil in their eyes, and to say unto them, *if* yerebel to day against the Lord, even to morrow he wil be wroth with al the congregation of Israel.* This also the Church of Corinth felt, whiles for the suffering^t of one wicked man as leaven among them, the whol lump of the congregation was so leavened as the Apostle told them, "*their reioycing was not good*, for that they kept the feast of their passcover Christ, with such sower leaven amōg them, whereas in the shadow therof, the leaven of material bread was forbid to be eaten † upon paine of cutting off from Israel. The whol Church is endangered when they neglect this dutie; first, because whiles impenitent

penitent synners are suffered, their example is an evil president, and an emboldning of others to doe likewise: as even the heathens "could tel
 King Ahashverosh, about Queen Vashties offence; whereas if the scorner be smitten **the foolish wil beware.* "Pro. 19. 25
 And God who punisheth some, for an example to others, would also have his Church to chasten evil doers, that "all Israel may heare & fear; & do no more presumptuously. 2. Because some wil not stick to t entise & persuade others vnto their vices; especially hereticks, which leuen mens sowles with false doctrine, entangle the weak consciences, * draw disciples after them, * subvert whole howses, and steal away the harts of the people as " did Absalom; such therefore ar to be discovered & cast out, that al may know and beware of them. Needfully then the Apostle warneth to t let no root of bit-

"Esa. 1. 16.
 17. 18.

"Pro. 19. 25

† Num. 26.
 10. 1 Cor. 10

6.
 "Deu. 17.
 13.

† Pro. 1. 10.
 11. & 7. 10.
 13. 21.

† Pro. 9. 14.
 15. & c.

* Act 10. 38
 † Tit. 1. 11.

"2 Sa. 15. 6.

† Heb. 12. 15

Eccle. 10.
3.

Pro. 19. 8.

Ecccl. 9.
31.

Titus. 2. 5.
1 Tim. 6. 1.

Ezek. 10.
9. 14. 22.

1 Pet. 3. 11.

ternes spring vp and trouble us, least thereby many be defiled; for dead flies "causeth to stink & putrify the ornament of the Apothecarie; scornful men (as the proverb * sayth,) bring the citie into a snare; and * one synner destroyeth much good.

10. A fourth cause why the evil must be purged out of the Church, is to stopp the reproches of the world, and those without. For they take occasion by the synns of Gods people to † speak evil of them and of the truth and doctrine they professe; how much more wil & may they doe this, if ther be no rebuking and censuring of the synners. As God himself therefore hath a care that his name should not be polluted before the heathen, by the punishment and destruction of us his people; so ought we again, to have our * conversation honest among them, that God may be glorified & his

his name not [†]blasphemed by our [†]R6.2.23.
 transgression of his law. And such ^{14.}
 shall break out vnto infamous vices, [†]1Corin.5.
 rather speedily to repent & amend ^{1 & 6.}
 them, or to be cast out from the fel-
 lowship of God and his people; so
 shall the throne of Christ our King
 be stablished in justice, when the
 wicked are taken away before him,
 as when *the drosse is taken from the* [†]Pro.25.
silver, there proceedeth a vessel for the ^{5.}
seller.

11. This care of keeping the
 Church clean and pure, the Lord
 hath required in all ages, by many
 laws and rites, leading men here-
 unto. Himself first practised it, by
 the rebuking and calling to repen- [†]Gen.3.9.
 tance of our first parents that syn- ^{10.11.&6.}
 ned in paradise: and afterwards by [†]Gen.4.6.
 admonishing, & excommunicating ^{7.11.12.14.}
 Cain. The patriarchs [†]Gen.9.24.
 Noah & A- ^{25.&21.9.}
 braham, executed these judgements ^{10.12.14.}
 in their own children, when the ^{Gal.4.30.}

† Num. 1. 2.
3. & 4.
chapters.

Num. 5.
vers. 2. 3.

* vers. 6. 7. 8

† vers. 12.
33. -- 30. 31.

height of their syn, so deserved. So soon as the host of Israel was constituted and ordered, God provided for their holyness & puritie in the order wherein he had set them, by causing all sorts of evil to be removed away. First he commanded those such as had corporal & ceremonial pollutions, as leprosy, or yssue, or were defiled by the dead, should be put out of the host. After that for synns & trespasses, whereby both soul & body were in deed defiled, he required * confession, restitution & sacrifice. And lastly for the finishing out and purging of secret synns, he ordeyned * that severe Law of gealously, with the bitter curse-bringing water, and dreadful effects of the same; by all these teaching the people carefully to cleanse both themselves and the congregation; which that they might the better mind & observe, he afterwards enacted for

the lightest, even the ceremonial
uncleannes, that the man which
purified not himself according
vnto the rites prescribed, should
be cut off from among the con- ^{Num. 19.}
gregation, as having defiled the ^{20.}
sanctuarie of the Lord: the like he
did for al other presumptuous syn- ^{†Num. 15.}
ners whatsoever. And these lawes ^{27. 30. 31.}
were kept in Israel, executed ¹ a- ^{*2 Chro. 23.}
mong the people, even vpon kings, ^{19. Ezra, 6.}
who were ^{*} rebuked for their syns, ^{21.}
and thrust out for their leprofies. ^{†Sam. 13.}
Christ also and his Apostles have ^{13, 14 & 15}
givē many rules, (as is before shew- ^{19. 23. 26. 2}
ed) for clensing the Churches of ^{Chr. 26. 18.}
syn. ^{19. 20. 21.}

12. The keeping of which rules,
belongeth to all the Saints, as the
commandement directed of ^{*} old ^{†Num. 5. 2}
to the children of Israel, and in the ^{Lev. 19. 17.}
new testament to al the ^{*} brethren
and Church, doth shew. It is a du-
tie of love, frō which no Christian

can be exempted; to be performed by the word of God, which is given vnto all, as a two edged sword, to execute vengeance and rebukes, to † bind both Kings and Nobles, and execute on them the judgement written: this honour (sayth David) *shal be to al the Sainctes*. But cheifly this pertaineth to the ministers & watchmē of the church who having the word of reconciliation * committed vnto them, & † Act. 20. 28 overseeing the manners of * all the flock; must preach that word, † be instant in season and out of season improve, rebuke, and exhort, with all long suffering and doctrine; they must hear the word at Gods mouth & give the people warning from him, admonishing them of their wicked wayes, els they shal die in their sinns, and their blood shal be required at those watchmē's hands. they " must teach the people the difference

† Ps. 149. 5.

5. 6. 7. 8.

8. vers. 9.

2 Cor. 5. 19

† Act. 20. 28

1. 2 Tim. 4. 2.

9. Ezek. 3. 17

18. & c.

" Ezek. 44.

23.

difference between the holy & pro-
 fane, and cause them to discern be-
 tween the vncleā & the clean. These
 haue the keyes of the kingdome
 of heaven, in more special manner
 giuen vnto them, for the binding ^{†Mat. 16. 19}
 & loosing of synns by the publick ^{Ioh. 20. 23.}
 ministerie of the word: they are to
 guide and goe before the people,
 as in other affayres, 'so in admini- ^{11 Cor. 5. 3.}
 string the censures of the Church. ^{1 Tim. 1. 20}
 By such God of old did * pluck up ^{* Ier. 1. 10.}
 and root out, destroy and throw
 down, and againe build and plant;
 by such he * cut down synners in ^{† Hof. 6. 1.}
 Israel, and slew them by the words
 of his mouth: Vnto such the peccle
 are to hearken, obey, "and submit ^{" Heb. 13.}
 themselves; yet also to 'admonish ^{17.}
 them againe if need so require, and ^{1 Colo 4, 17}
 not suffer theselves to be * seduced ^{Levit. 21. 8,}
 by false doctrine, * brought into ^{24.}
 bondage, deuoured or smitten on ^{* 1 Ioh. 2, 18.}
 the face, but stand fast in the faith ^{26, 27.}
 the face, but stand fast in the faith ^{† 2 Cor. 11.}
 the face, but stand fast in the faith ^{20.}

Gal. 5. 7.

and * liberty of the Gospel; & whē any is cast out from among them, or againe received in, that it be the joynt action of the Church assembled as Christ and his Apostle have given direction.

Mat. 18.

17. 18. 20.

1 Cor. 5. 4.

13. 2 Cor. 2.

7. 8. 10.

13. Thus are the hurts of the daughter of Gods people to be healed by admonitions, exhortations, rebukes, denunciations, censures,

Eze. 16. 23

and † woes; a more wholsom and pleasant balm, thē the sweet words

Her. 6. 14.

of thē that crie^t peace peace, when ther is no peace: for y^e *blewnes of the*

Pro. 10. 30

*wound serveth somtimes to * purge the evil: & the stripes within the bowels of the belly.* By such means the Saints

Jud. 2. 4. 5

Her. 6. 18.

19.

are brought to a sight of their syns, which they doe away with * teares and sacrifice; they † feare the Lord and pray before him, & he repēteth of the plague pronounced against them. Therefore ought al Gods servants, to love his rebukes and censures,

fures, sent by the hands o their bre-
 thrē, to "heare counsel & receive in- "Pro. 12.
 struction, that they may be wise in 20.
 their latter end: to be more careful
 to bury the doung and syn of their
 soules, in the grave of Christ by re-
 pétance, thē the Israelits in their cāp
 to cover their excrements, for of- 1Deut. 23.
 fending the Lord: to judge them- 13, 14.
 selves* worthy to hav beē destroyed *Eze. 36. 31
 for their iniquities, and to crie with
 the Leper *I am unclean I am unclean*: †Lev. 13
 to acknowledge their faults one to 45. †1Sam. 6.
 another and pray one for an other 16.
 that they may be healed; for mercy
 isⁱ promised to them that confesse
 & forsake their synns, and is to be 1Pro. 28. 13
 *pronounced vnto them in the *1Sam. 12.
 name of the Lord; they are to be 20, 22, 2.
 †forgiven of their brethren and Sā. 13. 13.
 cōforted, least they be swallowed †2Cor. 2. 7.
 up with overmuch heavines. Thus
 the ear "that hearkneth to the cor- "Pro. 15. 31
 rection of life, shal lodge among

"sh^{al} die; such judgments hath the Lord appointed for † scorers, and stripes for the back of fooles. By

this meanes the body of Christ is disburdened of noysome rotten members; the † fruitlesse branches

are taken away from the vine; the woman * wickednes pressed down in her bushel, is lifted vp and caried

away from Ierusalem to Babylon in the land of Shinar, her own proper place; the old leuen being purged out, the congregation joyntly is

a sweet & † new lump, as the members severally are vnleavened; and

keep a holy and joyful feast vnto the Lord; who now is turned "frō his fierce wrath which was kindled for the transgressors. Then he

that is left in Sion, and remayneth in Ierusalem, may be becaled holy, every one written vnto life in Ierusalem, † when the Lord hath wash-

ed the filthines of the daughters of

Sion

"Pro. 15. 10
† Pro. 19. 29

"Ioh. 15. 2.

"Zach. 5. 8,
9, 11.

† 1 Cor. 5.

"Iosh. 7. 26
11, 12.

† Isa. 4. 3-4

Sion, and purged the blood of Ierusalem out of the midds thereof, by the spirit of judgement and by the spirit of burning.

The wayes of the Lord are righteous, & the iust shal walk in them; but the wicked shal fall therein. Hof. 14. 10.



CHAPTER XXIII.

How farr the Sainets may hold and walk in communion together, if offences be not removed.

IT falleth often out, through the default & neglect of Churches, that the foresayd law & power of Christ is not duly practised, but synners suffred and wincked at, yea sometimes justified and upheld; by reason

reason whereof, al kind of iniquitie
 wexeth and aboundeth, to the dis-
 honour of God, the reproch and
 grief of men. The duties therefore
 of the Saints, what then they are
 to doe themselves, & what to bear
 in others, is needful to be conside-
 red: for their covenant with the
 church, perswadeth them †to peace †Eph. 4. 3
 and concord, and not to schisme or
 rent away from the fellowship; a-
 gain their covenāt with God, bind-
 eth thē to the obedience & keep-
 ing of^l al his cōmandements, with
 reproof of, and departure from al
 evil.

Deu. 8. 1.
 Eph. 5. 7. 14
 Pro. 4. 26.
 27.

2. In this straight, regard is to be
 given, first vnto the cause & thing
 it self, which is done or suffred a-
 misse; secondly vnto the handling
 therof, & dealing about the same.
 For the cause it self, that in questi-
 ons and disputable controversies
 the Saints beare one with anothers
 infir-

*Rom 14.1
1.&c.& 15
1Phil.3.15.

†A& 15.7.
5.&c.

†Deu.17.8.
9.2Chrō.
19.8.

*Rō.12.16.

†Philp.3.
11.

*1Cor.13.
9.10.

†Gal.6.2.

†Pro.19.11

*1Cor.6.7.

*infirmities & diversitie of iudgement, especially for the present, til the truth be tried out, cyther among themselves, or by the help of other Churches; which was the practise * in th'Apostles dayes; as also in Moses law, for hard and doubtful matters, the people dispersed through their cities & tribes had † ayd of the Senate in Ierusalem. In this case therefore al Christians should mind y^e counsel of Gods wil dome, "*not to be wise in themselves, if they be otherwise minded, God shall revele even the same unto them,* they know not perfectly * but in part. Or if it be a personal controversie, that as much as they may, they fulfil Christs law to *bear their brothers burden,* & procure their own glorie, *by passing by an offence:* rather to * suffer wrong & susteyn harme, then by strife and contention to cause reproch; remembering his

counsel

counsel which sayd, * *be not iust over-much*. But if the doctrine be * *erroneous*, and pernicious for the infecting of mens sowles, and withdrawing them from the faith; if the practise be † *wicked*, superstitious, or idolatrous, violating Gods covenant, injuring their brethren, or defiling themselves, to the slander of the Gospel; then all the Saints must neyther suffer (so far as is in their power,) nor partake at all in any such evil. Yet before they make any breach or departure from the Church, they are to vse al meanes † in holy, meek, peaceable, and orderly manner, for their redresse, as is † before shewed.

3. That transgressions may not be suffred in Churches, the reasons in the former chapter alledged, doe prove; and may further be confirmed by the reproof that Christ sent to the Angels and Churches
of

* Eccl. 7. 18.

† 1 Tim. 1. 3

4, & 4. 1, 2.

& c. Tit. 3. 9

10. Iud. 3.

† 1 Cor. 5.

Col. 2. 18.

1 Cor. 10. 6.

7. 8. 14.

† Heb. 12.

14. Phi. 2. 3

1 Cor. 16. 14

& 14. 40.

† Chap. 22.

- †Rev. 2. 14
33. 20. of Pergamus and Thyatira, for ha-
ving and suffering false teachers a-
mong the, that drew the people in-
to syn; of this fault they were wil-
led to * repent, or els he would
fight against them with the sword
of his mouth; and ' kil their chil-
dren with death. And such as had
kept themselves from these corrup-
tions, were * willed to hold fast
that which they had, vnto the end.
On the other hād, he prayesd the E-
phesians, that they could not † *beat*
with the which wer evil, but had tried
& found out false Apostles. And
this marke Solomon set on them
that keep the law, that they ' wil
set themselves against the wicked.
- *verf. 16.
†ver. 33.
*ver. 24, 25.
36.
†ver. 2.
†Pro. 28. 4.

4. And that the Saincts may not
for fellowship with the Church or
any members therof, doe any evil
thing, eyther in Gods worship or
the affaires of man; the verie forme
of the law given to them al joyntly
and

& severally sheweth; for God speaketh to every soul apart, "*Thou shalt have no other Gods before my face,* and so in all the other precepts. And least by the error of many, any should be withdrawen from this obedience; he gave another expresse law, *Thou shalt not follow a multitude to doe evil.* After that, when corruption spread among the people, he sayd *though thou Israel play the harlot, yet let not Iudah sinn.* And so farr ought all to be from synning for company, as they should say with Iakob, ** into their secret let not my soul come; my glory be not thou ioyned with their assemblie.* and with David should ** hate the assemblie of the evill, and not sit with the wicked,* but wash their hands in innocencie, & compassse the Lords altar; for howsoever men joyn together in syn, yet *hand in hand* the wicked shal not be unpunished; the soul that synneth

"Exo. 20.

Exod. 13. 2

Hos. 4. 15.

Gen. 49. 6.

† Ps. 26. 5. 6

"Pro. 11. 21.

†Eze. 18. 4

†Deu. 29. 18

29. 20

*Isa. 5. 11.

23.

†Hos. 11.

12.

*Rev 3. 1, 4

tit shal die; and whither it be 'man
 or woman or family or tribe, which
 shal turn their hart away from the
 Lord, and so persist, blessing them-
 selves in their evil; he will not be
 mercifull to such a person, but put
 out his name frō vnder heavē. And
 the Lord when he taketh his by
 the hand, teacheth them * *not to*
walk in the way of such people, but
 to sanctify and fear him. This
 then is the duty of every soul, that
 they keep themselves pure, and re-
 frayn from al wickednes, that so the
 prayse of Iudah may come upon
 them, which * *yet ruled with God &*
was faithful with the Saincts, when E-
phraim compassed the Lord with lies, &
the house of Israel with deceyt. So also
 shal their reward be with those
 * *few names in Sardi, (wch Church*
had a name that it lived, but was
dead.) which had not defiled their
garments, and should walk with
 Christ

Christ in whites, for they wer wor-
ny.

5. Moreover the Saincts must
ave a care of their communion in
the Church, that by reason of their
brotherhood & corperation, they
partake *not with other mēs syns*. True ^{11 Tim. 5.}
is, that some hypocrites wil cary ^{22.}
themselves so cunningly, that they
can hardly be discovered or avoy-
ed, howsoever in godly gealoufie
they may be suspected; such must
be born with patience, til their syn-
es be ripe. And it appeareth, that
the Apostles themselves were much
troubled with such, whom they
therefore called *deceitful workers*, for ^{12 Cor. 11.}
that they could, (like Satan) trans- ^{13. 14. 15}
forme themselves into the Apostles
of Christ, and ministers of righte-
ousnes; and these sought ^{* vers. 12.} occasion
against the faithful servāts of God,
that would impurely, ^{* even of invy} ^{† Philp. 14}
and strife; preach Christ, supposing ^{15. 16.}

to add more affliction to their bands; neyther hath the Church in any age bene without such tares; whose judgment is with the Lord not farr off, and their damnation sleepeth not. But if their wickednes be apparant, they must eyther be re-claymed from their synn, or rejected: otherwise the whol Church may be † levened, and in fault also, as before is proved. And when eyther in Gods worship, corruptions are admitted; or the open wicked suffice vnamended: all the godly ought not onely to reprove and witness against these evils, but refrayn from partaking with the Church in the same. So did the Prophets, and holy men of old themselves; & so they taught others. Where false worship was set up in the Churches, they warned the people *not to come there*; where false prophets taught, *not to hear them*; yea though they were their

† 1 Cor. 5. 6.

† Hos. 4. 15.

* Jer. 23. 16.

own childrē, ¹ *to thrust them through* ^{1 Zech. 13.3}
 when they prophesied. And generally for al iniquity against God &
 men, they taught every one ^{† Eze. 18. 10} to re-
^{11. 12. 13. 20}frayn as they loved their lives and
 salvation; to ^{1 ver. 30. 81}turne themselves, and
 cause others to turn from all their
 transgressions; because they should
 be judged every one according to
 his wayes. Herevpon the godly
 when they could not reclaim their
 brethren, both ^{† Ezek. 9. 4.} ** mourned and cryed*
 for al the abominations done amōg
 them, and also ^{† Isa. 59. 15.} ** refrayned from evil,*
 wherby they made thēselves a prey
 to the wicked; who hated them & ^{† Isa. 66. 5.}
 cast them out for Gods name sake;
 yet they again were taught to ^{† Eze. 23. 45} *judge*
 them after the manner of harlots; to
 plead with their mother (the church) ^{Hos. 2. 2, 3}
 that she was not the wife of the Lord, ^{4.}
 or be her husbād, but for her adul-
 teries she should be slain, & her chil-
 dren unpittied, if she took not away

her fornications out of her sight.
 And in Ieremies dayes the Lord
 asketh * what his beloved should
 tary in his howse, seeing it had com-
 mitted abomination with many
 and the holy flesh, (that is the flesh
 of the sacrifices,) was gone away
 from them, (being defiled by their
 impure actions, & therefore rather
 to be burnt with fyre, then eaten of
 any man;) for when they did evil,
 they reioyced; so that it were better
 for every Godly one to separate
 then communicate with that wor-
 ship, where (as another * Propher
 sayth,) the sacrificing of bullocks
 sheep, was as if *they had slayn a man
 or cut off a dogs neck, or offered swines
 blood,* and the memorie of incense
 as if they *blest an idol;* they having
 chosen their own wayes, and the
 foul delighting in their abominati-
 ons. In like manner did Christ
 forme his Apostles, and they the
 Church

Churches; that they should not ad-
mitt of any erroneous doctrines, or
partake in any evil act with the
Scribes and Pharisees, but "let them ^{Mat. 18,}
alone like blind guides, and ^{14.} save
themselves from that froward ge- ^{† Act. 2, 40.}
neration; to [†] have no fellowship ^{† Eph. 5. 7.}
with the vnfruitful works of dark-
nes; to ^{*} separate, and turn away frō ^{* 1 Tim. 6. 5.}
false teachers, & evil doers; to [†] trie ^{2 Tim. 3. 5.}
the spirits, & having tried al things, ^{† 1 Joh. 4. 1.}
to keep only "that which was good; ^{" 1 Thes. 5.}
to refuse all fellowship with false ^{21.}
teachers, [†] not to receive them to ^{† 1 Joh. 10.}
house, nor bid them God speed; to
hold such accursed as should preach
^{*} otherwise then they had recei- ^{* Gal. 1, 8. 9.}
ved of the Apostles; And general-
ly not to [†] partake in the synns of others, ^{† Rev. 18. 4.}
that they receyved not of their plagues.

6. By which and many other
like scriptures, we are taught, not
to keep cōmunion with people or
Church, in any open or known

† 1 Joh. 1, 6,
7.

† Psal. 50, 16,
17, 18.

* Mat. 7, 3, 4
† Tit. 1, 16.

† Rom. 2, 1.

* Psal. 89, 7.

wickednes, against cyther table of Gods law; for that were to honour man more then God. Our fellowship is *in the † light*, not in darknes; neyther is it good walking to speak against faults in others, and our selves¹ doe the same with the: how should our reproofs or admonitions be regarded of men, when the * beam is in our own eye, and our works doe † more justifie, then our words can condemne them? The prophets of old, our saviour, and his Apostles, are never found cyther to doe, or ioyn in the doing of any vnlawful thing, for which they blamed their peoples: in like weise must we walk, els shal we be inexcusable before God and men; for (as it is written,) *† he that judgeth an other and doth the same things, condemneth himself.*

7. And in our assemblies where Gods¹ presēce is, ought our holines, fear,

feare, and obedience, most to shine;
 & all evil things must be shunned:
 wher by realō of our neer conjunc-
 tion, & cōmunion, the cōtagion of
 syn may spread over al. For there al
 are one loaf, & one body, * because * 1 Cor. 10.
 we are all partakers of one bread. 17.
 And if the wicked partake with
 us, neyther we nor the holy things
 can sanctifie thē; but contrarywise
 they defile us and every thing they
 touch, as the law saith, † *whatsoever* † Num. 19,
the unclean person toucheth shalbe un- 22.
clean, & the person that toucheth him,
shalbe unclean. And this touching, fi-
 gured our fellowship together in
 the Church, as the Apostle † shew- † 1 Cor. 6, 14
 eth; & by this, the Prophet Hag- 15. 16, 17.
 gai convinced the people of Israel
 to be † *unclean* in Gods sight, they † Hag. 2, 14.
 and al their works and sacrifices. 15.
 Wherefore streight * lawes were * Levit. 22.
 given to that nation; as wel preists
 as people, even vpon payn of death, † ver. 9.

that none in his vncleannes should
 †Levit. 22. 3. * touch the holy things of the
 Church, for that was not onely a
 †Ier. 15. 1. defiling of the *things themselves*, but
 †Ier. 2. & 32. of *Gods name* also. For avoyding
 *Ezek. 44. 23. wherof, the Priests were to * teach
 the people how to *discerne between
 holy and profane, clean and vnclean.*
 Which if they did, and took away
 the precious frō the vile, then were
 †Ier. 15, 19 they *as Gods mouth*: otherwise, whē
 they put no difference between ho-
 ly & prophane; they *broke Gods law,*
 †Ezek. 12, 26. & *defiled his holy things*; for which
 cause, he powred out ^h his indigna-
 †Ier. 31. tion upon them. And now that al
 Christians are made * *Priests vnto*
 †2 Pet. 2, 9. God, even a ^h kingly priesthood to
 †Rev. 5. 10 freign vpō earth, & have the ^h power
 †1 Cor. 5. 4. of Christ, to judge al that are ^h with-
 *Ier. 12. in the Church, & ^h cast out the wic-
 †Ier. 13. ked from among them: they ought
 †1 Cor. 7, 23 to *reteyn* and vse their power, to
 Gal. 5. 1. execute the ^h judgement that is writ-
 †Psa. 149. 9.

ten; and as the Priests of old, to
 'keep Gods lawes and statutes in al ^{IEzek. 44.}
 his assemblies, or els to *depart frō ^{24.}
 among them. ^{*Isa. 52. 11.}

8. For if any Church or people,
 violate Gods covenant, by synning
 against him, & one against another:
 and if their ears † be vncircumcised † ^{Jer. 6. 10.}
 that they cānot hearken to admoni-
 tion, nor be † ashamed when they † ^{vers. 15.}
 have committed abomination; but
 despising the word, walk stubborn-
 ly with God, & wil not be reclaim-
 ed: thē they that were "yesterday ^{"Mic. 2. 8.}
 Gods people, ar risen up for an eni-
 my, & he wil walk * stubbornly in ^{*Levit. 26.}
 anger against thē, & his "sowl wil ab- ^{28.}
 horr them, he wil bring their † sanc- ^{"ver. 30.}
 tuary to naught, & wil not smel the ^{†vers. 3. 1.}
 favour of their sweet odours; the in-
 cense of their prayers is "an abomi-
 natiō vnto him; he † hateth, he ab-
 horreth their feast dayes, and wil
 not smel in their solemne assem-
 blies;

"Isa. 1. 13.

Prov. 15. 8.

†Amos. 5.

21.

"Jer. 7, 15. blies; both " them and the howse
 which he had hallowed for his
 † 1 Kin. 9, 7. name, wil he † cast out of his sight,
 * Rev. 2, 5. and I remove the candlestick out
 * Jer. 1, 17 of his place; the Lord of hosts * that
 planted thē, pronounceth a plague
 † Mat. 21, against them, he wil take † his king-
 43. dome from them, & give it to a na-
 " Mat. 23, tion which shall bring forth the
 38. fruits therof, and their " habitation
 shalbe left vnto them desolate. He
 wil doe vnto them as he threatneth
 † Hos. 9, 15. by his Prophet, † *For the wickednes
 of their inventions I wil cast them out
 of my howse, I wil loue them no more; &
 † Ier. 17, again I my God wil cast them away
 because they did not obey him. For * re-
 * 1 Sam. 15, bellion is as the sinn of witchcraft,
 23. and transgression is wickednes and
 idolatrie; seing they have cast away
 the word of the Lord, therefore he
 † Dan. 9, 11 casteth away thē; the curse is † pow-
 red upon them, and the oth that is
 written in the Law. For God pro-
 claym-*

claymeth, "Curſed be the man, that "Jer. 11. 3.
 obeyeth not the words of this covenant, 4.
 which I cōmanded your fathers, ſaying,
 obey my voyce, and doe according to al
 theſe things which I cōmand you, ſo ſhal
 ye be my people and I wil be your God:
 And his ſervants anſwer and ſay,
 Amen ō Lord. Thus the curſe de- tverſ. 5.
 voureth the land, of that Aſſemblic
 or people, and the inhabitants ther-
 of ar deſolate; for that they tᵃſgreſ- 11ſa. 24, 5, 6.
 ſed the lawes, chāged the ordinan-
 ces, & brake the everlaſting covenāt;
 & then the Lord ſweareth & ſayth,
 I abhorre the excellencie of Iaakob, and 1Amos 6, 8.
 hate his pallaces.

9. Then they, that cried out a-
 gainſt their abominations, art mark- 1Ezek 9, 4,
 ed and ſaved from deſtruction; a 6.
 book of remembrance, is written
 before the Lord, for them that fear 1Mal. 3, 16.
 him, and think on his name, & they
 ſhal be vnto him "for a flock, and he
 wil ſpare them as a man ſpareth his
 own

"verſ. 17.

†Mal. 3. 18. own ſon that ſerveth him; they ſhal
 discern between the righteous and
 the wicked; vnto them ſhal^a the ſun
 of righteousnes ariſe, with health
 vnder his winges, and they ſhal
 *verſ. 3. *tread down the wicked as duſt vn-
 der the ſoles of their feet. Thus the
 †Iſa. 59. 20. redeemer wil come^a vnto them that
 turne from iniquitie in Iſaakob; & he
 *Zep. 3. 12. wil leave in the mids of it, an^a hum-
 ble and poor people, and they ſhal
 13. truſt in his name, and the remnant
 of Iſrael ſhal doe no iniquitie nor
 ſpeak lies: And over them will the
 Lord[†] reioyce with joy, he wil qui-
 et himſelf in his love, even with ioy
 tverſ. 17. wil he rejoyce over them.

The Lord preſerveth al them that love him;
 but he wil deſtroy al the wicked Pfalm.

145. 20.

*Of the communion that one church
hath with another.*

HAving spokē of the Saints
cōmunion, in their severall
Cōgregatiōs wherein they
are distinct bodies, and owe special
duty & care one towards another:
it remayneth that something be
sayd, of the communion between
Church and church. For though
they be disjoyned in place, yet are
they united in hart and spirit; so as
they generally are but † *one body* or † Ephe. 4. 4.
Church, vnder one head Christ, 5. Colos. 1.
taled in one hope of their vocati- 18.
on, by one God and Father of all;
and must endeavour, to keep the
unity of the spirit in the bond of
peace.

2. When Christ sent forth his
Apostles into the world, he' gave 1 Mat. 28. 19
them one and the same commissi- 20.
on, for preaching the Gospel in al
nations,

*Eph. 4. 5.
Tit. 1. 4.

†Heb. 13.
22. Re. 14. 6

†Iud. ver. 3

1 Gal 6. 16

*A. & 14. 23
& 20. 17.

Iam. 5. 14.

1 Pet. 5. 1.

Tit. 1. 5.

†1 Cor. 7.

17. & 16. 1,

A. & 16. 4.

†1 Cor. 4. 17

†1 Tim. 1. 3.

& 6. 3. 14.

*1 Cor. 14.

33.

†Gal. 4. 26.

†Song 8. 8.

11 Pet. 5. 9.

αδελφοί-

τῶς

*Gal. 3. 29.

†Job. 10. 16

nations, and teaching them to observe whatsoever he had commanded: who thereupon preached* one cōmune sayth, a covenant and Gospel * everlasting, for every tongue and people; and exhorted them earnestly to contend for that faith once given to the Saints. And as the faith was one, so was ther one rule or * canon for al Gods Israel to walk by, the * same officers in all Churches; the same * ordinances & decrees; the same wayes taught by the Apostles † every where in every Church, and all other* forbidden: so peace was set by God in* all Churches of the Saints.

3. And as the Church generally considered is the * mother of all the faithful; so the particular Churches are † sisters ech to other, and ther is a* brotherhood of the Saints throughout the world; they being * al one in Christ Iesus, the * one shepheard

heard that hath made one sheep-
fold: and are therefore exhorted
to be * all of one mind, and to love
as brethren. For so was it prophesied
of the latter dayes, that peoples
should joyntly flock for knowledge
of Gods wayes, in the mountayn
of his house; and nation not lift
up a sword against natiō, nor learn
to fight any more.

* 1 Pet 1, 1.
with 3, 8.

† Isa. 2. 2, 3, 4

4. From hence ariseth, the com-
munion of love, & al Gods graces
& blessings among the Churches;
wherin our elder sister, the Con-
gregation of Israel, hath walked
before us for an example. For she
had mind and care of us when we
were smal " and without breasts,
not able to bear or nurse up chil-
dren to the Lord; she * prayed for
us vnto God; † made mention of
us to her acquaintance, and taught
her children by many † prophesies,
to expect our birth; caling, & cō-

" Sōg. 3. 8.

* Pl. 2. 67.

† Isa 87. 4.

† Gen. 9. 27

& 12. 3. Pl.

2. 8, & 72. 8

9. 10. 11.

Isa 49. 6, &c

66. 19. 20,

21. Hos. 2,

23. Mal. 1,

11.

Hh

joyning

joyning in one spiritual body, faith, worship and religion. And now that we through Christ have obteyned this riches and mercie, though it be by her¹ fal and diminishing;
 *Rō. 11, 12. we ought both to nourish vnyty & peace among our selves, and to remember her again, who notwithstanding her present miserie, is² beloved for her fathers sakes, & shall again³ † obteyn mercy; which † ver. 31. † ver. 15. what wil it be vnto us, but † life from the dead?

5. Examples also we have of the Churches in the Apostles dayes who cōmunicated ech with other, in blessings spiritual and temporal, as amongst others cheifly appeareth in those two loving sisters the Churches at Ierusalem and Antiochia, the one of which were Jewes the other Gentiles. For they¹ in Ierusalem hearing that many in Antioch were turned vnto Christ; sent
 1A.C. 11. 22.
 &c.

for their further edification, Barnabas vnto them, "a good man and "Ac. 11, 24
 ful of the holy Ghost, and of faith;
 by whose meanes, much people
 joyned themselves vnto the Lord.
 The Antiochians knowving, ('as the Ro. 15, 27:
 Apostle sayth,) that if they were
 made partakers of their spiritual
 things, their dutie was to minister
 vnto them in carnal things: when
 they heard of a * famine foretold * Ac. 11, 28
 to come ouer al the world, sent suc- 29, 30.
 cour to their brethren in Iudea, by
 the hands of Barnabas and Saul.
 Again when ther * grew a dissenti- * Ac. 15, 2.
 on by the meanes of false doctrine 2. & c.
 sown amog the, they sent the sayd
 Paul and Barnabas for advise and
 help vnto Ierusalem; which church
 after " great disputation even by " ver. 7.
 the Apostles themselves, * sent back * ver. 29.
 choise and cheif men of their own
 company, to Antiochia with Paul
 and Barnabas, and wrote letters
 Hh 2 also

† Act. 15. 30
31. &c.

also, of the same matter; so both by word and writing, † the multitude of beleevers there, were confirmed in the truth, and rejoyced for the consolation.

† Act. 17. 25

† 2 Cor. 8. 1.
2, 3. &c.

† 1 Cor. 9. 1.
9, 10. &c.

6. Thus have we a pattern and president of Christian duties between Churches, in that Church which first was crowned with the name of *Christians*; & have besides this, many other instructions and exāples proposed in the scriptures as of the Churches in * Macedonia, so ready and instant to bestow grace and fellowship of ministring to other Saints; of † Corinth also in the like case, whose readiness of mind, Paul boasted of to other congregations, and their zeale provoked many. And wel was it with the Churches the, which strove not for primacie, nor knew no preeminence one over an other; but walked all as brethren vnder one

† Archid.

both *Archpastor* Christ, who stil^l wal-
 led among thē, visiting the wayes
 and works of those golden candle-
 sticks, whose lights shined not one-
 ly in them selves, but vnto others,
 as they were * followers of the A-
 postles & of y^e Lord; ensamples to
 their sister Churches, in doctrine,
 with, vertue; and followers of thē in
 patience; for which the Apostles
 rejoyced in the churches of God.
 Therevpon followed * prayers one
 for another, thanks, & salutations;
 with al other means to nourish love,
 and continew peace. Then was ful-
 filled the prophesie of *Isaiah*, which
 foretold * of a path *from Egypt* to
Asshur, (that is from one church &
 nation of the Gentils, to another,)
 whereby they should come and cō-
 municate together in the worship
 of God, *Israel* also being a third
 with them, even a blessing in the
 midds of the land (as we have seen

1 Pet. 5. 4.
 Rev. 2. 1, 2.
 &c.

1 Thes. 1. 6
 vers. 7. 8.

1 Thes. 2.
 14.

2 Thes. 1. 4
 2 Cor. 9. 13
 14 16. Ro.

6 4. 16.
 1 Cor. 16.
 19.

Isa. 19. 23.
 24.

“A. 11. & before in the Church at Ierusalē,)
 15. and the blessing of the Lord upon
 it, in this holy cōmunion, saying,
 112. 19. 25. †Blessed be my people Egypt, & Asshur
 the work of my hands, and Israel myne
 inheritance.

7. From these few examples, cō-
 †Chap. 18. pared with the former general du-
 & 19. ties of all Christians, may appeare
 how Churches owe help, comfort
 and refreshing one to another, as
 they have need & ability, & should
 not one envie or vexce an other, but
 112. 11. 13. as Ephraim and Iudah, flee tog-
 14. ther upon the shoulders of the
 cōmon enimie; yet avoiding both
 ambition & confusiō. For although
 we may advise, exhort, warne, re-
 prove &c, so far as Christian love
 and power extendeth: yet find we
 no authority committed to one
 congregation over an other, for
 excommunicating the same, as every
 Church hath over her own members.

Christ reserveth this power in his
 own hand, to* remove the Candle-
 sticks out of their places, if they syn
 and repent not. And he in his Epi-
 stles to the seven Churches, dealeth
 with * every of them severally for
 their own estate and faults; not im-
 puting the synns of one vnto an
 other: though the admonitions gi-
 ven to every one, were to be a war-
 ning to all churches, evē whosoever
 had an ear to hear. Neyther may
 members disorderly runn from
 church to church, which may work
 trouble & confusion; for avoiding
 wherof, in the Apostles dayes, let-
 ters of † cōmendation were writtē,
 for such as by occasion traveiled to
 other places; that they might be
 esteemed and received as brethren;
 as on the contrary, false teachers,
 hereticks, excommunicates, and
 such like, be shunned and avoided.

8. As for communicating with

Rev. 2. 5.

† Rev. 1. &
3. chapt.12 Cor. 3. 1,
3. Ioh. 8. 9.
10. Col 4,
10. A Et. 15.
24. 25. & c.1, Tim. 1. 20
2 Tim. 1. 15.
& 2. 17. & c.
4. 14. 15.

an other Church, when it lieth in syn; Christians are to consider the rules, mentioned in the former chapter. For when they may not partake with their own congregation, vnto which they are joyned; neyther may they partake with an other, being in the same estate and transgression. A multitude * cannot make an evil thing good; neyther can many or all Churches together, justify or make tollerable, that which Gods law condemneth; for † all men, though they be layd together in the ballance, are *lighter then vanity* as the Prophet sayth. It is *injustice* (according to the true proverbe) † which *exalteth a nation: but syn, is the shame of peoples.* As therefore when Israel was in trespasse, Iudah was forbidden to syn, and every godly Iew, to go to their assemblies: so the Christians in Sardi, * which were commended of Christ for not defiling their

*EXO. 23. 2

† Psa. 62. 9.

PRO. 14. 34

Hos. 4. 15.

4. 4.

their garments, in the synns of that church; could not have been blame-
 less, if they had joyned with their
 sister Church of Thyatira, * where †Rev 2.20.
 Jeſabel was ſuffred to teach & to
 deceive Gods ſervants.

9. When *Abolab*, (the Church ^{“Ezek 23.}
 of Samaria,) had defiled her ſelf ^{†. &c.}
 with the idols of Aſſhur, and was
 therefore chaſtiſed of God, it ſhould
 have been a warning to *Abolibah*,
 (the Church of Jeruſalem), not to
 doe the like, nor partake in her ſi-
 ſters evils: but when they became
 both after one ſort, the Lords * hart ^{“verſ. 18.}
 forſooke them both a like; and be-
 cauſe Jeruſalem walked in her ſi-
 ſters way, * therefore God gave the ^{†verſ. 31.}
 others cup into her hand, the cup
 of deſtruction and deſolation. For
 the Lord being exceeding wroth ^{“verſ. 33.}
 with Iſrael, and having † put them
 out of his ſight, that none was left ^{†2 King. 17.}
 but the tribe of Iudah onely, yet ^{18. 19.}

"vers. 20.

† 2 Cor. 5. 10
1 Rō. 14, 12.

* Galat. 6. 5

† Ezek. 18.
20. 24.

"Ezek 14.
23. 14. 20.

Judah not keeping the cōmandements of the Lord their God, but walking after the fashion of Israel which they vsed, the Lord did therefore "cast off al the seed of Israel & afflict them; and delivered, them into the hands of spoylers, vntil he had cast them out of his sight. It behooveth al therefore to mind wel their communion, both with their own and other Churches; and to nourish peace, but in holynes; to keep cōmunion, but in light, not in darknes; for we must all appear before† the judgment seat of Christ, where "everie one of us shal give account of himself vnto God, and *every man bear his own burthen. As we have sown in this flesh, so shal we reap; the fowl that hath† sinned shall die; Noah, Daniel, and Iob, shall "deliver neyther sonn nor daughter, but their own soules by their righteousness. And whosoe-

ver overcometh, shall † inherit all things; and shal not be hurt of the second death. † Rev. 21. 7.
Rev. 2. 11.

Sow to your selves in righteousness: reap after the measure of mercie, Hos. 10. 12.



THE CONCLVSION.

Seing the we hav received such grace from God, (so many as beleve in the name of his sōn Christ,) as that we are † raised vp frō the graves of syn, wherein we al lay naturally the childrē of wrath; & ar' † called with a holy caling frō y^e servitude of Satā & syn, & al cōmunion with y^e wickednes of this world, to serve the Lord in freedome of spirit, and newnes of life; according to his word; and are con- † Ezek. 37.
12. Ioh. 5.
25.
† Eph. 2. 3.

joyned in a holy societie with himself, after a wonderful & incomprehensible manner, apprehended by fayth; and one with another in the fellowship of the Gospel; being through his mercie made a^c chosen generation, a kingly priesthood, washed frō al our syns* in the blood of Christ, and † reigning with him on earth, by mortifying & subduing our earthly members; and seing we have in this estate, al the promises of life, blessing, and salvation, the presence and protection of him our God, the guard and assisteⁿce of his holy † Angels, & whatsoever thing is good, for our help, joy and comfort, whiles we live on earth: What remayneth then, but that weⁱ purge our selves from all filthines of the flesh and spirit, & so grow up vnto ful holines in the feare of God, making straight steps vnto our feet, rūning with patience the race that

1 Pet. 2. 9.

Rev 1. 5.

Rev. 5. 10.

Heb. 1. 14

1 Cor. 7. 1.

Is let before us, fighting the good
 fight of faith and of afflictions, re-
 sisting synn both in our selves and
 others, nourishing mutuall love and
 peace, & making an end of our sal-
 vation " in feare & trembling. That
 after we have ended this warfare in
 the flesh, and have so fought as we
 win the victory, and none other
 get our crowne; when our soules
 shall flit out of these earthly taber-
 nacles, our bodies may sleep & rest
 in their " beds, til our chage come, " Isa. 57, 2.
 & our soules not sent to the spirits
 * in prison, but received among the
 spirits * of just and perfect men, we
 may so rest from our labours, and
 wayt for the ful redemption of our
 bodies, at that day, when our Lord
 Iesus shal † shew himself from hea-
 ven with his mighty Angels in fla-
 ming fyre, to render vengeance
 vnto them that know not God, nor
 obey ye Gospel of our Lord Christ;
 punishing

" Phil. 2. 12

† 1 Pet. 3, 19

" Heb. 12. 23

† 1 Thes. 1. 9

8. 9. 10.

punishing them with everlasting
perdition, frō his presence & from
the glory of his power; and to be
glorified in his saints, and made
marveilous in al them that beleeve;
which al shalbe where himself is, &
see the blessed face of God, & there
enjoy that heavenly communiō in
the great assembly of all Saints,
with everlasting joy upon their
heads, where sorow and mourning
shalbe forgotten, and all happines
& pleasures possessed for evermore.

† Rev. 22. 17 For desire of that day, the † spirit
& the Bride say, *Come*. And let him
that heareth, say *Come*. The faithful
and true witnesse sayth, "*surely I
come quickly: Amen. Even so come
Lord Iesus.*"

• ver. 30.

He that is a Saint, let him be sanctified
thil Rev. 22. 13.

OF THE THREE SORTS OF MEN,
*all diversly affected in things
 concerning God.*

Men are cyther

OPEN WICKED,
 licentious and
 profane livers;
 professed enemies
 of the law of the
 Lord. Iob. 21. 14.
 15.

HYPOCRITES,
 outwardly religi-
 cus, but inward-
 ly wicked, hating
 Gods law, and
 the true righte-
 ousnes, Iſa. 29, 13. 3, 5, 10, 11. &c.
 Mic. 3, 11.

SAINCTS, that

These are borne
 but after the flesh,
 therefore favour
 they onely the
 things of the flesh,
 & remayn as they
 are by nature,
 childre of wrath.
 Ioh. 3. 6. 1 Cor. 2.
 14. Eph. 2, 3.

These seem to
 be renewed, and
 born again of the
 Spirit, they are
 enlightened, and
 boast of heavenly
 grace: yet conti-
 nue they stil in
 their old natural
 corruptiō, unwa-
 shed frō their fil-
 thines. Heb. 6. 4.
 Iſa. 65, 5. Ioh. 8. 41.
 43. Pro. 30, 12.

These are borne
 new, not of blood,
 nor of the wil of
 the flesh, or of mā,
 but of God: ther-
 fore they favour
 the things of God,
 & mynd heavenly
 things, being chil-
 dren of wisdomne
 Ioh. 1, 13, & 3, 3.
 Luk. 7, 35.

These are ney-
 ther chosen
 of God,
 nor called;
 being neyther
 the

These are raled,
 of but not chose,
 in the Church
 of a while, but not
 of

These are called
 & chosen of God;
 are both in and of
 the Church, & so
 con-

OPEN WICKED.

HYPOCRITES,

SAINCTS.

the church, nor in of it, Mat. 22. continew. Ephes
the same, Pl. 11, 5. 14. 1. 2. 19. 1, 4. &c. Job. 17.
Rev. 22, 15. 1. Cor. 9.
5. 12.

In these, syn In these, rich In these, syn dy
dayly increaseth recusnes in of eth, and righteou
inwardly and out- eth outwardly, nes reviveth daily
wardly, til righte but syn liveth in both inwardly &
ousnes in th. m be wardly, and as outwardly. Rom.
utterly exti. & Pl. b. up th, Isa 1, 11. 2, 3, 4. &c.
36, 1, 2, 3, 4. &c. Jer. 3. 4. 5.

To these the To these God To these the
Law if it be sent, giv th the stop Law is not giv
com. th in tables tabl. n, and thup or it lyeth
of stone, (or such receive th. m, bit ('ou xai 'ai)
is the nature of Moses are to sh. th. m, 1 Tim. 1.
hartes,) but they neth, that th. p for they have
receive it not; the can not look upo Go. pel, he Law
tables are broken him, wileffe he Ministerie of
before they come weil his counte ip. sit, and Go
at them, for these name. They cut word is writen
danc (as it wer) wardly. keep the flesly tables
about the golden law, and rest ther their hartes, wil
cal of their own in, they also teach in and without
impietie, knowe others to keep it, the finger of Go
not what is be pel are themselves & h. v all beh
come of Moses, trans. resors of as in a purrou
they break and vi- it, the n. wart pe- glorie of the Lo
olate all. Exod. 32. wer and end with open face
Yet thereof

OPEN WICKED.

HYPOCRITES.

SAINCTS.

Yet unto such, the Law is given, and lieth upon them as a curle and condemnation, 1 Tim. 19. Deut. 27. 15-26.

These keep not the Law, neyther are they kept by the Law, but break forth into all synn & wickednes. Job 24. 13. &c. Ps. 73. 8.

These hate the Law, and professe their hatred Ps. 3. Job. 22. 17.

These are naked, yet without shame; though all men see their filthines, they hide it not. Jer. 6. 15. &c. 12.

thereof, they can not see. Exod 34. 29. 30. &c. Cor. 3. 13, 14. Rom. 2. 17, 22. 23. &c.

These, though they keep not the Law, yet are kept by the Law, and restrained by ter- roz thereof, from open wickednes. Mat. 23. 13. 16. 23. 25.

These hate the Law, but profess to love it. Psalm. 78. 36. 37.

These ashamed of their nakednes, cover it with figleaves, or spiders webbs of their own external righteousness Ma. 19. 5. 6.

are changed into the same image from glorie to glorie, as by the Spirit of the Lord, 2 Cor. 3. 18. Ezek. 11. 19. Heb. 8. 10.

These are the right keepers of the Law in spirit; which sometime also were kept of the Law, till Faith came. Psal. 119. 33. 34. Gal. 3. 23. 25.

These love the Law, and professe their love. Psalm. 119. 97. Ro. 7. 22.

These have their nakednes covered of Christ, and by the garments of his righteousness. Rev. 3. 18. and 16. 15.

These

OPEN WICKED.

HYPOCRITES.

SAINCTS.

the church, nor in
the same, Pl. 11, 5.
Rev. 22, 15. 1. Cor.
5, 13.

of it, Mat. 21.
14 1. Cor. 2, 19.

continew. Ephes.
1, 4. &c. Iob. 17.
9.

In these, syn-
dayly increaseth
inwardly and out-
wardly, til righte-
ousnes in them be
utterly extirpated, Pl.
36, 1, 2, 3, 4.

In these, rich-
teousnes increaseth
outwardly, but syn-
nerth inwardly, and as
wardly, and as
hath, Isa 1, 11.
&c. Ier 3, 4, 5.

In these, syn-
erth, and righteou-
nes reviveth doubly
both inwardly &
outwardly. Rom.
2, 3, 4, &c.

To these the
law if it be sent,
cometh in tables
of stone, (or such
is the nature of
hartes,) but they
receive it not; the
tables are broken
before they come
at them, for these
dance (as it wer)
about the golden
cal of their own
impetie, knowe
not what is be-
come of Moses,
they break and vi-
olate all. Exod 32

To these God
giveth the stony
table, and they
receive them, but
Moses receiveth them; 1 Tim. 1
that they per-
ceive they have
cannot look upon
him, unless he
veil his counte-
nance. They cut
wardly, wrap the
law, and resist their
in, they also teach
others to keep it,
pet are themselves
transgressors of
it, the inward pe-
wer and end

To these the
Law is not given
or it lyeth
(eu xai tai)
them; 1 Tim. 1
for they have
Gospel, he Law
Ministerie of the
spirit, and Go-
word is written
fleshy tables
their hartes, with-
in and without
the larger of Co-
& by all behav-
as in a mirror
glorie of the Law
with open face

Yet

thereof

OPEN WICKED.

HYPOCRITES.

SAINCTS.

Yet unto such, the thereof, they can are changed into
 Law is given, and not see. Exod 34. the same image fro
 lieth upon them as 29. 30. &c. Cor. glorie to glorie, as
 a curle and con- 3. 13, 14. Rom. 2. by the Spirit of
 demnation. 1 Tim. 17, 22 23. &c. the Lord, 2 Cor. 3.
 19. Deut. 27. 15-- 3. 18. Ezek. 11, 19.
 26. Heb. 8. 10.

These keep not the Law, neyther they keep not the right keepers of
 are they kept by Law, yet at first the Law in spirit;
 the Law, but break by the Law, and which sometime
 forth into all synn respected by ter also were kept of
 & wickednes. Job 24. 13. &c. Ps. 7 3, 8 ro2 thereof, from the Law, till Faith
 Mat. 23. 13, 16, 23. 33, 34. Gal. 3, 23, 25

These hate the Law, and pro- These hate the Law, but profess These love the
 fesse their hatred to love it. Psalm. their love. Psalm.
 Ps. 3. Job. 22. 17. 78, 36, 37. 119, 97. Ro. 7, 22.

These are na- These ashamed These have their
 ked, yet without of their naked- nakednes covered
 shame; though all nes, cover it with of Christ, and by
 men see their fil- sigleaves, or spi- the garments of
 thines, they hide ders webbs of his righteousness.,
 it not. Jer. 6, 15, & their own exter Rev. 3, 18. and
 12. nal righteousness 16, 15. These

OPEN WICKED.

HYPOCRITES.

SAINTE

These cal not vp-
on God. Psa. 14. 4.

These crie/ but
God/heareth the
not/ Isa. 1. 15.

These call upon
God, and he an-
swereth them, Ier.
29. 12, 13.

These accusom-
ed to do evil, ney-
ther chage them-
selves nor their
actions. Ier. 13. 23.

These change
their wordes and
works, but not
themselves. Gen.
4. 3. & 28. 8, 9. Hos.
7. 16.

These change
both their actions
and themselves, or
rather are chan-
ged of the Lord,
Rom. 11. 2.

These are stran-
gers, not children,
nor yet servants in
the household of
faith. Ephes. 1. 12.
Psa. 58. 3.

These are in the
house, but as ser-
vants, not as
children. Ioh. 8. 35
36. Galat. 4. 22.
&c.

These are no more
strangers but chil-
dre of Gods fami-
lie, wherein they a-
bide for ever. Gal.
4. 28. 1 Ioh. 3. 1.

These go not out
to meet the bride-
groom; neyther
come to the wed-
ding though they
be invited Mat. 22.
3. 5.

These goe with
their lamps, but
without oile; then
come to the feast,
but w^{at} the wed-
ding garment.
Mat. 25. 3. & 22. 11.
12.

These goe to
meet the bride-
groom with oile in
their lamps; and
are arrayed with
the wedding robe.
Mat. 25. 4.

These are
Darknes, both
before God and
the world. Prov. 4.
19.

These are Light
before the world,
but Darknes be-
fore God. Mat. 6.
2. 5. 16. Isa. 58. 2, 3
2. 15.

These are Light
both before God
& the world. Ephe.
5. 16. Phil.

OPEN WICKED.

HYPOCRITES.

SAINCTS.

These, though
seek unto death,
yet (like the mad
man possessed of
Devils, Mar 5, 2, 3,
Eccl. which raved,
and felt not nor
discerned his own
miserie,) they seek
no remedie for
their disease. Pro.
14. 16. & 13, 34.
15.

These, though
they see and
knowe their sick-
ness, yet like to
King Asa, they
seek not the Lord
in their disease,
but to the Phys-
icians; or with
salves and medi-
cines of their own
making, think to
cure themselves.
2. Chro. 16, 12. Ioh.
5, 40. Hof. 5, 13.

These see their
synns, & feeble the-
selves wounded by
those syerie ser-
pents; but lite up
their eyes to the
serpent of brasse;
they seek to Christ
onely, the Phys-
icia of their soules.
Numb. 21, 8, 9. Ioh.
3. 14. 15.

These doe the e-
vil which they lov
& would doe. Iob.
10, 12, 13. Prov. 2.
14.

These doe not
the evil which
they love, but the
good which they
love not, Nu. 14, 2.
4. 40.

These love good
and desire to doe
it, yet doe the e-
vil which they
hate. Rom. 7. 15.

These expect
no salvation, ey-
ther by themselves
or by any other. I-
sa. 12, 13.

These expect sal-
vation by them-
selves, and their
own righteous-
nes. Ro. 10, 3. Ier.
2, 35.

These expect sal-
vation onely by
Christ's righteouf-
nes, not by the-
selves. Phil. 3, 9.
Rom. 3, 24, 28.

These die by Mo-
ses sword, as the I-
srahelites, Exod. 32.
the Midianites

These after Mo-
ses death, are
conduct brought by Iesus
perish by Gods
into the rest of
Ish in the desert.

OPEN WICKED.

HYPOCRITES.

SAINCTS.

Nū. 31. the Amo- and come not into that remayne
rites, Sihon, Ogh, the Land of pro- for the people
and the like. mise. God. Heb. 4, 8,

These both shall periss, and be pu-
nished with everlasting perdition,
from the presence of the Lord: their
portion shalbe with the Devils in
the lake of fyre and byrns, which
is the second death. Mat. 25, 30. 41.
& 24, 51. Iob. 13. 16. 2 Thes. 1. 8, 9.
Rev. 20, 10, 13, 15.

These shal enter into the joy of
their Lord; shal live & reign with
him in heaven, and with his holy An-
gels for evermore. Amen. Mat. 25, 34.
46.

The Wicked
shall turne into
hel. Ps. 9. 17.

The Hypocrites
hope shal periss
Iob. 8, 13.

The Saints
shalbe preserved
for ever. Psal. 38.

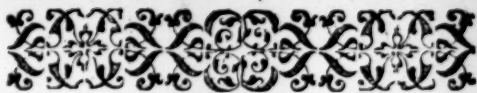
The rejoycing of the wicked is
short; the joy of Hypocrites is but
a moment. Iob. 20, 5.

And men shal
say. Verily there
is fruit for the
righteous, doubt-
less there is a God
that judgeth in
the earth.

Psal. 58, 11.

18 JY 64

Finis.



THE
COMMUNION
OF SAINTS.

A TREATISE OF THE
fellowship that the Faithful have with
GOD, and his Angels, and one
with another; in this
present life.

Gathered out of the holy Scriptures,
by H. A.

Henry Ainsworth

Let thy hand help me (Lord,) for I have cho-
sen thy precepts . Psal. 119. 173.



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*To the Christian Reader, Grace
mercy and peace from God
be multiplied:*

THe communion of Christiās with
the Lord & among themselves, is a
doctrin (good reader) both need-
ful & comfortable to be known:
for it is the stay and strength of the soul in
many tentations, and the means to conserve
the Church stedfast in faith and love. And
if in this point mens minds be settled aright,
vpon the ground of Gods word; they wil-
be as the * boards of the Tabernacle stand-
ing vpright, with their tenons fastened in
sockets of silver. For what is sweeter to a
troubled conscience, then the assurance of
salvation; and what is better to stablish our
weak & fainting faith, then when both flesh
and hart do say, to know & feel, that † God
is the rock of our hart, and our portion for
ever? Againe, how good is it, & how plea-
sant, for brethren to dwel together in vnyty!
like the pretious ointment on Aarons head,
& the dew on the mountains of Sion. God
hath appointed his holy son Iesus, to be the
head and governour of his people, the * au-
thor of eternal salvation to al thē that obey
him. He hath set vp also the kingdome of
Christ on earth, which is his Church, the
pillar and ground of truth. He is the * light
of the world, whom al must follow, that
would

* Exod. 36.

20. 23. 24.

&c.

† Ps. 73. 20

Psal. 133.

* Heb. 5. 9

11 Ti. 3. 13

* Ioh. 8. 12.

The preface

† *Rev. 21. 9* would have the light of life; & † *Ierusalem*
10. 11. Isa. his spowle, is made bright by his glory, and
60. 1. 2. 3. the people which are saved shall walk in the
 * *Rev. 21. 24* light of it. He is the † Father, this the † Mo-
 † *Isa. 9. 6.* ther of vs al. Of the Son it is said, * *happy*
 † *Gal. 4. 26.* at al that shrowd in him, for he is our hiding
 * *Pf. 2. 12.* place from the wind, our refuge from the
 † *Isa. 32. 2.* tempest of Gods wrath: of Sion also it is
 † *Isa. 14. 32.* said, that the poor of his people shall shrowd
 † *Isa. 4. 5. 6.* in it; for there hath the Lord † created a
 † *Ex. 13. 21* clowd by day, and flaming fyre by night, (as
 when he brought his Israel out of Egypt)
 & vpon al the glorie, is a defence; there is a
 shadow in the day for the heat, a refuge &
 shelter for the storme and for the rayn. It
 is requisite therefore, that al men come to
 Christ, if they would have life, and by him
 † vnto the Father, & abide in * communion
 with them both; that they may be † found
 in him, and have the iustice which is of God
 through faith; that they may † know him,
 and the vertue of his resurrection, and the
 fellowship of his afflictions, & be made co-
 formable vnto his death: this is as the first
 and great commandment of the law, & the
 second is like vnto it, that they seek the
 place which he hath chose to put his name
 there, & * love the place where his honour
 dwelleth, wher he † feedeth & causeth (his
 flock) to ly-down at noon; that thither they
 bring † their riches, their glory & honour,
 that of every such one the Lord may count
 when he writeth the people,

To the reader

people, *He was born there; that so being **Psal. 87. 6*
† Christ, and children of the free woman, † *Gal. 3. 29.*
& heyres by promise; they may receiv forgiveness of syns, and inheritance among the
which are sanctified by faith in him: for he *31.*
hath sayd, that his elect shall inherit his *† Aet. 26.*
mountayn, & his servants shall dwell there. *18.*
But, two things there are, which will hinder
our feet from running this way, if we beware
not of them: the one is, too much liberty
which many men take in the faith of the
gospel and obedience of the same, whiles
they turne Gods grace into wantonnes, and
abuse his mercy to the fulfilling of their
owne lusts and licentiousnes; whereas they
should make an end of their salvation * in
fear and trembling, knowing that even the
righteous are scarcely saved. Whiles also
they take boldnes to communicate in spiri-
tual actions with any, supposing that the
syns of some, or of the publick congregati-
on cannot hurt them, especially if in hart
they disallow the evil, and condemn the
same. Such men seem not to discern the
nature of communion, how far it reacheth;
or the contagiō of syn, how far it infecteth.
They seem neyther to have learned the Law
† which taught that a man by bearing or
touching holy things, was not himself made
holy thereby, but a polluted person touching
any of them, made them unclean: nor the
doctrine of the gospel, which confirmeth,
that

* *Phil. 2. 12*

† *1 Pet. 4. 18*

† *Hag. 2. 13.*
13. 14.

The preface

- 1 Cor. 10. 18. that they which eat of the sacrifices are partakers of the altar; & all they that eat one bread & drink one body, which partake of one bread; where if there be but a little leavē, it maketh sower the whole lump. And then look how farre they partake with other mens synns; so farre are they in danger, to receive of their plagues.
- 1 Cor. 5. 6. The other impediment, is over much straytnes which some men have in their own bowels; whiles their feeble consciences are too much affected, both with their own & others infirmities. Such had need to have their knowledge and faith increased, their hearts enlarged, least by expecting a greater perfection in themselves and others, then is to be found upon earth, they faint and fall. Let such look on the image of Christ, as he is portraied in the scriptures, whiles the chastisement of our peace was layd upon him; so shall they find balme for their wounded consciences; and healing for their sowles by his stripes, and their shivered bones will reioyce. For of his cup must we all drinke our parts, & be baptised with his baptism, into his death, before we can taste the sweetness of his life; & be under the rigor of that scholl-maister that the Law like servants, ere we can perceive the adoption of sons, & libertie of his faith and Gospel. And if he which knew no syn, and had but our syns imputed unto him, felt such feares and sorowes in his pretious soule, and was so smitten

to the reader.

son of God and humbled, so despised and
 rejected of the world: what shal we ex-
 spect, in whose flesh ther dwelleth no good
 thing. Let them also look vpon the
 estate of Christs church in all ages from the
 beginning, how it hath been vexed with
 troubles & terrors, within & without: and
 they shall find Sions case to be continually
 as † a woman in travel, whose payns and in-
 firmities are sometimes so great, that the
 children come to the birth, † and ther is no
 strength to bring forth. And when they hav
 viewed the māy tribulatiōs through which
 the Lord hath led his people, how he hath
 suffered them to be buffeted of Satan, per-
 secuted by enemies without, and molested
 with hypocrites within, for their trial and
 humiliation; they will confesse that we must
 walke here by * faith and not by sight, for
 our † life is hid with Christ in God; his
 spowse * is black, for the Sun hath looked
 vpon her, her own mothers sons have been
 angry against her, and al the glory of the
 kings daughter † is inward.

And furthest astray are such vayne
 men, as imagine to themselves a state of
 perfection, as if they had already † attayn-
 ed the resurrection of the dead: & do dis-
 claime al Churches and societies, where
 synnes are to be seen. Moses face is † hid frō
 the as with a veil, they discern not the vse
 of his law, nor end of his ministerie, for a

† Ro. 7. 13.

† Rev. 12.

Gal 4. 19.

26. 27.

† 2 King. 19

3.

* 2 Cor. 5. 7

† Colos. 3. 3.

* Song. 1. 5.

† Ps. 43. 13

† Phil. 3.

11. 12.

† Exod. 34.

30. 33. 35.

2 Cor. 3. 13

14. 15.

The pface

veil covereth their harts; neyther see they
the possession that syn hath in them, yea
in ſal Saincts, ſo long as they dwel in theſe
howſes of clay, for which cauſe they ſigh
deſiring to be clothed with their howſe
which is from heaven, to þe looſed and to
be with Chriſt. And when the veyl ſhal-
be taken from thoſe mens harts, who ſo farr
miſtake themſelves to be that they are not :
they wil cry with the Leper, *I am uncleā,*
I am unclean; & wil remeber their waies
and be aſhamed, & never open their mouth
any more becauſe of their ſhame, but wil
þ judge themſelves worthy to be cut off, for
all their evils that they have committed.
Such alſo as eyther of ignorance, or worſe
humour, doe unorderly depart, and rend
themſelves vpon every occaſion from the
church and bodie of Chriſt, wil walk better,
when they have learned to þ bear one an
others burden, and tread in the ſteps of
Chriſt, his Prophets and Apoſtles; who v-
ſed al good means with patience, to reclaim
the offenders, before they forſook them.
Yet becauſe the faith muſt not be held þ in
reſpect of perſons, neyther may we þ folow
a multitude to do evil; and it often falleth
out, that the þ faithfull city becometh a har-
lot, and they which wer y eſterday Gods
people, are riſen vp on the other ſyde as
againſt an enemy: therefore the Saincts
ſhould be wiſe in hart, and not hold com-

To the Reader.

union with any but in the Light, in the
faith, in the true worship of God; for he is
gealous even over his own people, and wil
not * spare their misdeeds, but wil take his
kingdome from them, and remove † the cā-
dlestick out of the place, if they repent not; † *Exod. 23.*
& as he saith by his Prophet, † *Rev. 2. 5.*
Thou onely have I known of al the families of the † *Amos. 3.*
earth, therefore wil I visit you for all
your iniquities. Thus may Christiāns walk
as they are counseled by the wisdom of God,
not being † just overmuch, neither * wicked
overmuch, laying hold, & not withdrawing
their hand from this, † that he which feareth
God, shal come forth of them al. † *Eccles. 7.*
18. * *vers. 19.*
† *vers. 20.*

For this cause have I endeavored, (though
the vnfitteft among many,) to help forward
in the way of truth, such as love the same
with me; and hav penned this treatise folo-
wing, for their sakes, that have not meanes
and leysure to search the scriptures as they
should and would, or by reason of their
weaknes cannot gather and compare the
scriptures together for their cōfort & assu-
rance in these points, as they desire. I have
laboured both for playnnes & brevity, as I
could in so large & ample argument, & by
references rather sent the reader to look
himself into Gods book, then to insit vpon
collections of expositions of mine own.
Wherein if any places be alleged amisse or
impertinent, or things gathered otherwise

The peface

then the text wil afford; (as through my ignorance, or vnheedines, no doubt many may be:) I humbly ask pardon for the same, both of God and his people; and do desire the reader not to rely vpon my judgment in any thing, but as himself by the wisdom of Gods spirit, shal see agreeable vnto truth. For if any shal build vpon my words, without sure ground from the Law of the Lord; he shal first offend God, who hath given his scriptures by diuine inspiration to teach and perswade al truth, to improve and correct al error, to instruct in righteousness, & make men perfect vnto every good work; he shal injury me also, who haue written these things to be tryed and examined by Christs law, not to be accepted for a law; and he shal injury his own soul, by relying vpon the word of frail man whose breath is in his nostrils, which cannot stablish the hart, nor assure the conscience in any thing. Let therefore the grassie wither & the flower fade, for it is the word of our God that shal stand for ever.

2 Tim. 3.
16 17.

1 Isa, 40.8.

Finally this one thing I would advertise thee of, (good reader,) that sometimes I alledge the scriptures otherwise then our common translations haue them; when the force of the Original words, doth afford an other or more ample sence. Herein I fear not to be blamed of any that love the truth in incorruption; and for the places so changed

To the Reader.

ged, I leav them to their trial, that are
men of judgment. The Lord who is au-
thor of every good gift vnto al men, who
passeth by the syns of his servants, and co-
vereth al their trespasses, passe by in mercy
whatsoever in this work is done amisse:

and turn these my labours, to the
glorie of his name, and the
benefit of his people.

Amen.

HENRY AINSWORTH.



The contents of the
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the first; & how soon it was brokē. Ch. 1.
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& men fell into, after thay had forsaken God.
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How God by his word hath alwayes called & se-
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hindred by enemies without. Chap. 20.

How the peace and communion of the church, is
disturbed

disturbed by troubles & synns within it selfe.

Chap. 21.

How the communion of Sainēts may be purged of the evils that arise therein, by the power and censures of Christ: and how needfull it is for the Sainēts all, to look hereunto. Ch. 22.

How farr the Sainēts may hold and walk in cōmunion together, if offences be not removed.

Chap. 23.

Of the communion that one Church hath with an other. Chap. 24.

The conclusion.



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Charles M. Taintor.

His Book.

Shelburne Mass.

June, 1850, was
the year when I bought this of the
Misses Huntington.



 THE COMMUNION OF
 SAINTS.

CHAPTER I.

O *F the Cōmunion & peace
 that was at the first; and
 how soon it was broken.*

F Or asmuch as vvee
 finde in the Scrip-
 tures so great a dif-
 ference made be-
 twveen the sonns of
 Adā, that some are
 named the childré †of God, of*the
 Light and Day, the*Saincts of the
 Most-high, the Lords ' chief trea-
 sure, the theyres of blessing; other-
 som, the*children of men, of* this
 vworld, of the ' Divil, & † of curse;
 and the one of these sorts cōman-
 ded to † separate from the other,
 but to entertayne and continue a
 A holy

†1 Ioh. 3. 1.
 Hof. 1. 10.
 †1. Thes. 5,
 5.
 *Dan. 7. 22.
 †Psal. 135. 4
 †1. Pet. 3.
 10.
 †Gen. 6. 2.
 *Luk. 16. 8.
 †Ioh. 8. 44.
 1. Ioh. 3. 10
 †1 Pet. 2. 14
 †2. Cor. 6.
 17.

רקמת

*Ps. 139. 15.

†Ps. 139. 14.

†Hob. 4. 19.

†Gen. 2. 7.

*Iob. 33. 4.

†Prov. 20.

37.

†Hob. 38. 36

†Gē. 1. 31.

*Gē. 1. 26.

1. Ioh. 5. 7.

flesh, and joyned together vvith bones & synevves; the veins & arteries are so disspred over all, and every part so cunningly framed, in such curious vveise, that the Prophet compareth his fashioning, to an **embroderie* beneath in the earth: and minding this excellent vvorkmanship, sayth unto God, ** I wil praise thee, for I am fearfully & vvonderfully made.* Into the body (the house † of clay) God did inspire the **breath of lives*, & the man became a living soule; for the breath of the Almighty gave him ** life*, and this breath or mind of man, is † the light or candle of the Lord, vvhich searcheth all the bowvells of the belly. This spirituall and immortal substance so infused, had very singular and gracious indovvments of † vvisdome, vvnderstanding, vvill, and many affections, all † good: for the holy ** Trinitie* had consulted

together to make him an excellent
 creature; and so the man did carie
 the image of God,[†] for in it he was [†]Gen. 1, 27
 created. He had [†]knowledge, righ- [†]Col. 3, 10.
 teousnes & holines for performāce Eccl. 7. 31.
 of all duties to his maker, & his fel-
 low creatures; & this in [†]truth sim- [†]Eph. 4, 24
 plenes and sinceritie. He had [†]rule [†]Gen. 1, 28.
 and soveraignty over the earth and
 seas, and all the plenty of them; he
 knew the hiddē nature of the crea-
 tures, & gave them ^{*} names accor- ^{*}Gen. 2, 19.
 dingly; this world was made for his
 sake, even the glorious [†] Sun and [†]Deu. 4, 19
 Moon & Starrs, for his use & ser-
 vice. He had the [†] blessing of the [†]Gen. 1, 28.
 Lord upon himself & the creatures
 under him; a [†] help like unto him- [†]Gen. 2, 18.
 self made and given him, for com- ^{22.}
 fort and procreation of his kind;
 a ^{*} garden of delite, full of al plea- ^{*}Gen. 2, 3, 9
 sant fruits planted by Gods ovvn
 hand, for to yield him food and so-
 lace; he was al honorable inwardly.

& outwardly there was nothing in
soul or body whereof he might be
*Gen. 2, 25. *ashamed; for he was the † genera-
†Act. 17, 28 tion and † glorie of his God, he had
†1 Cor. 11, 7 given him life & grace, and his vi-
†Iob. 10, 12, sitation preserved his spirit.

4. And God which made all
things *for his own sake, made this
*Prov. 16, 4 earthly king to be his subject & to
serve him: Wherefore he communi-
cated with him his word, infor-
ming him how to walk both in bo-
dy & mind, obediēt to his wil. For
outward exercise he had the gardē
*Gen. 2, 15. *to dresse & to keep; for inward cō-
†Iverf. 3. templation, the seventh day †san-
ctified as a holy rest: and two trees
before him of divers end & vse, the
†Iverf. 9. one * of *life*, by the eating wher-
of he might have hope to live in
†Gen. 3, 12. God ' for ever; the other of *know-*
ledge of good & evil, the tasting wher-
of would bring him vnto assured
*Gen. 2, 17. *death, with all his posteritie. Thus
God

God gave a law to man in his innocencie, and required obedience vvhich was easy to be performed; which he graciously would accept; for which, his blessing should have abidden, his favour and light of his face have shined still upon him continually. Then did the Lord ^{re- 1 Ps. 104, 31} joyce in his vworks, & his *Wisdom* ^{* Pro. 8, 31} took solace in the compasse of his earth; peace was between him and his creatures, al his works ^{† Ps. 145, 10} did praise him, and his Saincts did blesse him; the † starres of the morning sang ^{Iob. 38, 7} praises together, and all the sonnes of God (the Angels) rejoyced.

5. And then some beams of the incomprehensible light and joy & sweet societic, vvhich the Father Son & Holy Ghost had frō al eternitie ^{† Pro. 8, 30} among themselves in the unitie of the Godhead; vvere com- ^{Ioh. 17, 21} municated with those principall creatures the Angels & men; whiles

*Mat. 18, 10 the one sort did * alvvayes behold his face in heaven, the other enjoyed his favours in paradise: then also vvas sweet harmonie & most comfortable felowship, peace and amitie, *between the creatures, for their mutual delight & consolation; with out division discord or enmitie. Ther were no hateful spirits made to rebel against God, to tempt and torment man, or misuse any other creature. No death, diseases, or calamities to molest them; no terrors to drive them from their Maker; no guiltie feares to afflict the soule, no noysome lusts to reign or rebell in their bodies; nor any other meanes to hinder or disturb the peace & communion, or cause jarr and debate, among all or any Gods handy vworks.

*1. Pet. 2, 4
Ioh. 8. 34.
Iude, v. 6.

6. But some of those sonnes of God the Angels, soon * sinned; & abode not in the truth, neyther kept

kept their first estate; but forsook their ovvne habitation where they dwelt in blisse vvith God: and so became the causes of their ovvne endlesse and unspeakable miseries. For they having fallen of their own accord; wer not holpen nor spared, ^{12 Pet. 2, 4.} but forsaken of God, separated from the other holy and cleet Angels, thrust out of Heaven, and bound in bonds of eternal night & darknes, to be reserved for judgment at the appointed time.

7. These Spirits, being of Saincts become unclean Divils, hatefull to the Lord, impenitent and malicious in themselves; fell also to be *mankillers even from the begin- ^{*Ioh. 3, 44.} ning; and liars against the truth of Gods word; *assaulted our first Pa- ^{† Gen. 3, 1.} rents, the vvoman by the Serpent, ^{1. &c.} the man by the woman; & by subtilty drew them into transgression of Gods playne Lavv, and so into

the snares of syn and death: and this soon after their seating in paradise, as by Moses narration doth appeare. For which willing transgression, whereby those our progenitours vvrapped † themselves and al their offspring, in everlasting woe and vvretchednes: the communion and peace between God and man, was soon disannulled also; & with al earthly creatures for manns sake. Then vvas Gods curse poured out on the head of that old Serpent, & his wrath into the world; wher the creature became † subject to vanitie. Man vvhich had hid himself from the face of his Maker, vvas found out, arraighned and judged for his disobedience; vvas thrust out of the garden of pleasure, and the holy † Angels kept him from the tree of life. Thus vvas his happynes sodainly changed into miserie; in labour and sorow to spend his

† Rom. 5, 12
15, 18

1 Gen. 3.
14 - 17 &c.

† Rom. 8, 20
&c.

† Cheru-
bims Gen.
3, 24.

his dayes till the spirit goe out of
him unto God for judge-
ment; and the body
return to dust.

Man (that is) in honour, and understand-
eth not; he is like to the beasts, that perish.
Psalme 49. 20.



Chap. 2.

*of the horrible miseries that Devils
and men fell into, after they
had forsaken God.*

THat we may the better dis-
cern Gods grace unto us in
Christ, who hath freed us
frō all calamities, & restored us to a
most happy state, frō which we shal
never fall: let us take a viewv more
particularly of the many miseries
which syn did bring upō the crea-
tures; so wil the benefit of our redē-
p:ion

ption appear most precious, our harts shalbe filled vvith gladnes, & our mouth with songs of praise, to him that hath saved us from so great a destruction.

2. The Divil having willingly rebelled against God, repented not of his wickednes, but being full of malice, set himself as an enemy against the Lord and his creatures.

And for this cause is named in Hebrew † *Satan*, that is a *Fiend*, an 'adversarie, enemy or resister, * hindering all good, * beginning and helping forward all evil. He is called also vvith his felowes † *Shedim*, that is *wasters*; for the scathe and hurt vvich they doe, 'preying upon the creatures and spoiling them: and * *Seghnirim*, that is, rough, rugged or hayric, for the horreur of their hiew wherein they appeared like * Satyrs, or other ugly creatures; and wherewith they terrified such

† Job. 1. 6.

Rev. 10. 2.

† 1. Pet. 5. 8.

* Zach. 3. 1.

1. Thes. 2.

18.

† Mat. 13.

28, 39.

שדים †

Deu. 32. 17.

† Luk. 8. 29.

30, 33.

*

שערים

Lev. 17. 7.

† Isa. 13. 21.

† 34. 14.

such as saw thē. In Greek he is named †*Diabolos* (*Divil*), that is a calūniator, because he maliciously accuseth, detracteth & depraveth, the persons, words, actions, not of mē onely, but evē of *God himself. He is caled also the *wicked or malignant one, for molesting, & with his ffyrie darts endeavouring mans ruine & miserie: the **Tempter*, for assaying to draw men unto sin: a **Serpēt* & a *Dragō*, for his subtiltie & fiercenes, and venemous nature; an *unclean spirit, for his filthines: a fflying spirit, for his falshood and deceit, being a Liar, & the father thereof, no truth is in him. And though one Divil be principal, yet hath he many partners caled **his Angels*; all of them malicious and *unclean spirits like himself, going about with him that rroring Lion, to rend and to devour. These 'spirituall vvickednesses, are authours,

instru-

†Mat. 4, 1.

†Rev. 12, 9,

10. Iob. 1, 9

11. & 2, 4, 5.

*Gen. 3, 3,

4, 5.

†ε πονη-

ρος.

1. Ioh. 2, 13

†Eph. 6, 16.

†Mat. 4, 3.

*Rev. 12, 9.

†Luk. 11,

24.

†1. King.

22. 23.

†Ioh. 8, 44.

*Mat. 25.

41.

†Mat. 10, 1.

†1 Pet. 5, 8.

†Eph. 6, 11.

instruments and abettours of al
 *Mat. 4. 3. 9. maner * vngodlines, vnrighteous-
 & 12. 45. nes, abomination and vncleannes;
 Ioh. 13. 2. they seek by al means to over-
 Act. 5. 3. throw Gods kingdome, & to sta-
 Rev. 16. 14. blish their own; therefore like rave-
 ‡ Luk. 8. 5. nous birds ‡ they devour vp the
 12. seed of the word, least men should
 † Mat. 13. believe it and be saved: & like ten-
 25. 28-39. vious men, sow tares among the
 wheat, and goe their way; they
 corrupt mens minds with errors
 & heresies, the doctrines* of Divils.
 ‡ 1 Tim. 4. 1 Great knowledg they have to doe
 evil, & ar therefore caled *dæmones*
 † *dæmones*
 Mark. 5. 12. that is cunning or skilful; great a-
 bilitie also to effect it, and ar ther-
 * Colos. 2. fore named* *principalities & powers*;
 35. their captain being caled* *the Prince*
 ‡ Ioh. 14. *of this world*, for his effectual wor-
 30. king in the children of disobedi-
 † Eph. 1. 2. ence; & is compared † to a strong
 † Luk. 11. 21 man armed, keeping his pallace, yet
 is he also raunging abroad and ve-

ry diligent to work mischief; & therefore *compasseth the earth to *Iob. 1.7. and fro, and walketh about in it; & 2. 2. seeking, to † winnow the godly as † Luk. 23. wheat, and make their faith to fayl. 31.

And as there is no end of these fiends wickednes in themselves, & their own abominable nature: so neyther would ther be end or measure, of their curled actions and effects; wer it not, that God restreyneth their malice, and hath set vp the kingdome of his holy son Iesus, to † loose the workes of the Devil; to destroy & † abolish him. † Ioh. 3.8. † Heb. 2.14. Rev. 12.9.

3. And as these fowl spirits, being fallen from grace, thus set themselves against God & al goodnes; so God againe cast them out of his favour & from his presence, (wherein is the * fulnes of joy,) from the cheerful light libertie and happines which they injoyed, & thrust them down † in to hell, there keeping
ping

* Psal. 11.
11.

† 2 Pet. 2.4
Iud. vers. 6.

ping them in everlasting chaines
under darknes, unto damnation in
that day vwhen he vwill come to
judge the vworld.

And al-
though they haue in the meane
space some loosnes & libertie, not
only to range abroad in the world;

¶Hob. 1, 6, 7

1 King. 22.

19, 21, 22, 23

but even † to appear before God
in heaven, when he pleaseth so to
suffer the: yet have they no joy in

¶Iam. 2, 19.

his presence, but † horror & trem-
bling; neither is ther any comforta-
ble

*1 Cor 6, 14

15, Mat. 8,

29.

* communion between his ma-
jestie & them, nor peace between
the holy Spirits and them; but Mi-
chael and his Angels

† Rev. 12, 7.

† warreth a-
gainst them, † striveth with them,
and † rebuketh them in the name

¶ Zac. 3, 1, 2.

of the Lord, for his chosens sake.

* Gen. 3, 15.

Ephe. 6, 12.

&c.

Enmitie hath * he also put, & warr
between the saincts on earth and
them; the saincts whom he hath
redeemed from their damnation

¶ Ephe. 1, 7.

by the † blood of his beloved son;
by

by whose blood they † overcome; † Rev. 12. 11
 and vnder their feet, the God of
 peace¹ wil tread down Satā short- † Rom. 16.
 ly. In dread those damned spirits 20.
 are of the*bottomless-deep, which * 2^o Cor. 5.
 they desired Christ that he would Luk. 8. 31.
 not command them into; and fear-
 fully they expect from his hand,
 torment, the effect of that † curse † Gen. 3, 14
 which is come vpon them to the
 vtmost, and shal be executed in vn-
 speakeable manner and measure, in
 that day when (having fulfilled the
 mesure of their syn,) they shal be
 † cast into the lake of everlasting † Rev. 20. 10
 fyre & brimstō, prepared for them; Mat. 25. 41.
 & so without end or relaxation of
 their miserie, be separated from the
 Lord and al his Saincts, from his
 life, light, and blessed communiō,
 for ever and yet.

4. Men that had ben made in the
 similitude of God, holy just happy
 & immortal, without any want or

B

imper-

1 Gen. 3. 5.

*Atheists.

Eph. 2. 12.

imperfection in soul or body; not continuing in this honour but making shipwrack of faith by believing the word of Satan; & of good conscience, by obeying his counsel, & acting the same: whereas they were promised to be as ¹ Gods, knowing good & evil, fel by this means into corruption and miserie, and became like divils, * without God in the world; subject to the horror of his wrath, and eternal damnation, Whose vvoefulestate is to be considered, first in regard of sin; (vvhich stayed not in one actiō but fretted as a canker and overflowed al:) secōdly of punishments for sin. Both of these are in soul and body and their ful mesure or accomplishment is, of the one in this world, of the other in the world to come.

5. The first sin of man was as venom, that suddenly spred it self into all the powers of soul & body: & subdued

subdued al vnder death & corrup-
 tion so soon as the serpent had bit-
 ten him. And as he was the root of
 al mankind; so did the contagion al-
 so spread into al the branches his
 children. By[†]his disobedience, ma-
 ny wer made synners, and became
[†]dead; even by the 'one offence of [†]vers. 15.
 that one man, was the evil propa-
 gated vnto *al men, to condemna-
 tion: who now being evil by na-
 ture, could neyther [†]speak nor doe
 good, but dayly vvexed vvorse. So
 that when the Lord [†]from heaven [†]Psal. 14. 2.
 looked down vpon the sonns of A-
 dam, to see if ther wer any that did
 vnderstand, that did seek God: be-
 hold al wer gone back, al were cor-
 rupt, none that did good, no not
 one; yea even the children 'from
 their birth & conception, vnclean
 and sinful. [†]Lev. 12.
[†]Psal. 51. 5.
 & 58. 3.

6. The corruption and nakednes
 of man in sowl, is to be seen in the

*1. Cor. 2. Vnderstanding, vvhich *perceiveth
 14. Ier, 10. not, neyther can knowv the things
 14. of God; yea though light shine in-
 to this darknes, yet doth not the
 †Iohn. 1. 5. *darknes comprehend it, †the hart
 †Deu. 29. 23 knowves not, the eye sees not, the
 4. ear hears not after much instructi-
 on: mans vvifdom is but 'foolish-
 11. Cor. 1. nes, and vvhatssoever he savoureth
 20. in mind, is *enmitie against God,
 *Rom. 8. 7, and "death to himselfe. The hart
 "verf. 6. of man, vvhich is the fountayn
 †Prov. 4. †vvhence all the actions of life do
 23. flowv, is †crooked, crafty, deceitful
 † עקב & aboute all, & vvretched, desperatly
 † נשׁוֹיִם im- sick even unto death; so that' every
 port al fiction of the thoughts of his hart,
 these evils. is onely evil every day, *even from
 Ier. 17. 9. his childhood. And as the mind is
 † Gen. 6. 5. without † the knowledge of God,
 *Gen. 8. 21. or †forgetful if it have known him:
 †Ier. 4. 22. so is it othervvise' corrupted in the
 †Ps. 106. 21. faculties therof, & caried vvith *va-
 11. Tim. 6. 7. nitie. The Cōscience vvhich al mē
 *Eph. 4. 17. have

have within the, to *bear witnes of ^{†Rom. 2. 15}
 their works, this also is † defiled to- ^{† Tit. 1. 15.}
 gither with the mind; and through
 custom of syn, and Satans effectual
 working, is † seared as with a hot ^{† 1. Tim. 4. 2}
 yron, & become without remorse
 or feeling. The ¹ Wil is also aliena- ^{† Psal. 81. 11}
 ted from God, and from his *corre- ^{* Prov. 1. 25}
 ctio, counsel, or ^{30.} hearing the same. ^{† Is. 28. 12.}
 All the other affectiōs in like man-
 ner corrupted, by cruel *hatred one ^{† Tit. 3. 3.}
 of an other, even of own † brethren; ^{† Prov. 19. 7}
 of that which is ¹⁴ good, yea even of ^{† Mic. 3. 2.}
¹ God himself: the love and delight ^{† 2. Chron. 19. 2.}
 being set on † vanitie & wickednes. ^{† Psal. 4. 2.}
 Finally the sovl of synfull man, is
 fraught vvith ¹al vnrighteousnes ^{† Rom. 1. 28}
 vvickednes, maliciousnes, vvra- ^{&c.}
 th, envie, debate, covetousnes, inordi-
 nate lusts, ambitio, pride, vnmerci-
 fulnes, & deep hypocrisie, vvith al
 other vices: being *empty & desti- ^{* Mat. 22. 44}
 tute of every good grace & vertue;
 he hath neyther † feare of God, nor ^{† Psal. 16. 1.}
¹ reverence ^{Luk. 18. 2.}

reverence of man; yea, that there is † no God, be al his cogitations.

†Psal. 10. 4

12 Cor. 5. 1.

נרנה

Dan. 7. 15.

†Rom. 5. 13
19.

†Psal. 58. 2.

†Prov. 1. 16

*2 Pet. 2. 14

†Prov. 6.

17. & 30. 17

†Psal. 10. 8.

†Mat. 20. 15

*Rom. 3. 13.

†Iam. 3. 6, 8.

7. The body (which is the earthly tabernacle and * sheath of the

lowl,) & al the mēbers of the same,

are fit instruments to fulfill the evil

thoughts of the mind; & * be given

over in like wise to the service of

uncleannes & iniquity. The evils

which lust hath conceived inwardly,

ar by Satans help & these instru-

ments, brought forth and effected.

Herevpon dooth man cōmit al ini-

quity with gredines: his † hands ex-

ecute wickednes & crueltie; his feet

run to evil, and make hast to shed

blood; his * eyes are full of adultery

and cannot cease to syn, defiled

with * haughtines and mocking,

with † murder and † maliciousnes;

his throat * is an open sepulchre,

the venom of aspes is vnder his lips;

his mouth, full of cursing and bit-

ternes; his tongue, an' vnruly evil

full

ful of deadly poiſō, a world of wickednes, defiling the whole body, & ſetting on fyre the wheel or courſe of nature, being it ſelfe ſet on tyre of hel, wherwith he curſeth men & *blaſphemeth God. His carkeſſe he ^{*Lev. 24} decketh & clotheth with pride; his belly he pampereth & filleth with exceſſe, for it is his ^{†Phil. 3.} God; he is powdered out into al laſciviousnes. Neyther is ther any ^{†Rom. 1} vncleannes, fornication, vnnatural filthines or beaſt- ^{27. 29. Le} lines, wherwith he abuſeth not his ^{20. 10. 13} own body: no trecherie, theſt, murder, witchcraft, worſhip of idols, yea even of ^{15.} Divils, which he committeth not. And theſe things he ^{*Rev. 9. 20.} doth with an high hād & obſtinate ^{21. Pſa. 106} hart, til he become moſt ^{37. 38.} abominable & filthy, drinking iniquitie as ^{*Iob. 15. 16.} water; making it ^{†Pro. 10. 23} a paſtime to doe ^{†Pſal. 36. 4.} vvickedly, [†]refuſing not any evil; but for to glutt himſelfe vvith his lothſom delites, addeth ſyn vn-

1Deut. 39. to syn, &¹ drunkennes vnto thirst,
 19. groweth^{*} past feeling, and after his
 *Eph. 4. 19, hardness & hart which cānot repēt,
 1Rom. 2. 5. heapeth vp wrath against the day
 of wrath, and of the revelation of
 the iust judgement of God, vnto
 vvhom he hath sayd † depart from
 me, for I desire not the knowvledge
 of thy wayes; vwho is the Almighty
 that I should serve him, and vvhāt
 profit should I have, if I should
 pray vnto him?

8. So men that vwould themselves
 1Ezek. 28. 2 be¹ Gods, are fallen to such impiety
 Gen. 3. 5. that they are not far from the loth-
 som nature of diuils; vvhich our Sa-
 1Ioh 6. 70. viour signified, vwhen he caled Iu-
 & 8. 44. das^{*} a Diuill; & the Ievves, the Di-
 uils *children*. And novv God abhor-
 reth al vvretched mans vvorks, &
 †Isa. 1. 13. even his most^{*} religious actions,
 14. vvhich his troubled, ignorant & hy-
 pocritical cōscience, causeth him to
 perform. The Lord regardeth ney-
 ther

ther† him nor his offering, his sacri- † Gen. 4. 5.
fice is 'an abomination, his pray- † Pro. 21. 27
er is *turned to syn, al his worship * Ps. 109. 7.
is † vayn, his works of mercy † Mat. 15. 9.
† vn- † Mat. 6. 1. 2
profitable, and † nothing is pure † Tit. 1. 15.
vnto him, his labour † & his reve- † Pro. 10.
nues are vnto syn, he himself lieth 16.
“dead in syns, & the *sowl of God “ Eph. 2. 1.
doth hate him. Therefore†his eyes * Pl. 11. 5.
shal fayl, his refuge shal perish, & † Job. 11.
his hope be expiration of sowl: for 20.
he † offreth the sacrifice of fools, † Eccl. 4. 17
and knoweth not that he doth evil;
he is † reprobate concerning faith, † 2 Tim. 3. 8.
abominable † and vnto every good † Tit. 1. 16.
work reprobate.

9. The reward of syn vnto man,
from the iust hand of God, is fear- † Deu. 32. 35
ful † vengeance † curse and † death, † Pro. 3. 33.
begun in this world, to be fulfilled † Rom. 6. 23
in the next, His vengeance and
curse God inflicteth, sometime by
his own powrful hand, vpon the
bodies and sowls of sinners; some-

B 5 time

time he useth his creatures to torment the: yea often he vexeth one man by an other, & even by himself. For man in himself hath confusion, & is † ashamed of his ovvn body and members; his reason, wil & affections, are often at warr one with another; & his concupiscences † fight vvithin him: rankerous envie † tretteth & consumeth him; carking covetousnes * pierceth him through vvith many sorowes; his own inordinate lusts doe vex † and make him sick and lean; generally his vvhole life he leadeth in vanitie † and vexation of spirit, all his dayes are sorrowes, and his travail grief; his hart taketh not rest in the night; for he is like † the raging sea that cānot rest, whose waters cast up mire & dirt; ther is no peace unto him. Again he is often troubled in mind for his misdeeds, guiltie feares doe torment his consci-

† Gen. 3, 7,
10.

† Ham. 4, 1.
† Ps. 112, 10

* 1. Tim. 6,
10.

† 2. Sam. 4, 3
2, 4.

† Eccl. 2, 17,
23.

† Is. 57, 20,
21.

conscience, and he is *condemned. ^{† Ioh. 3. 20}
 of his owne hart; *dispayring of al ^{† Gen. 4. 13}
 help & mercy at Gods hand: wher
 vpon men dread oft-tymes † wher ^{† Psal. 13. 5.}
 no dread is, and the^l sound of a leaf ^{† Lev. 26. 36}
 shaken, doth chase them away, ^{Deut. 28. 65}
 they flee as from a sword and fall,
 no man pursuing them, a^{*} sound of ^{* Iob. 15. 21}
 fear is in their ears, that in their ^{22.}
 prosperitie the destroyer shal come
 vpon them, neyther beleewe they
 to returne out of darknes. So that
 in this miserie, lothing longer life;
 some lay violent hands † on their ^{† 2 Sam. 17.}
 own bodies, and murder them- ^{23. Act. 1.}
 selves. And man to man, doth all ^{18.}
 manner mischief and outrage, that
 they are as † beasts vnto themselves ^{† Eccles. 3.}
 by reproching, blaspheming, rob- ^{13. Iob. 24.}
 bing, defying, captiving and mur- ^{5. 7. 9. 14.}
 dering one an other both secretly ^{15. 21. 22.}
 and openly, not sparing their own
 brethren, vvives, children, or dea-
 rest freinds, in their savage vvrach,
 hatred

hatred and crueltie. The Lord moreover afflicteth their bodies with *many greivous and noysom sicknesses; their bowels are inwardly tormented with payns, their joynts and lims with aches; filthy leprosies, sores and botches, do vex and deform them; burning & pestelent fevers, do afflict & consume them: neyther is ther any part or member from the crown of the head to the sole of the foot, which is not smitten & wounded; even the mind and vnderstanding, with phrensie and *madnes; and the bodies sometime devoured with lice and † vermin, whiles they are yet alive.

10. The creatures all, are executioners of Gods just iudgments vpon wicked men. The heavens sometime withhold their dewes and rayn, and become like *brasse: sometime they send down stormie tempests *vvith haylstones and fyre and other

‡Deut. 28.

27. 22. 35.

&c.

*Dan. 4. 13.

29. 30. 31.

†Act. 12. 23.

*Lev. 26. 19

‡Ps. 18. 12.

Exod. 9. 23.

24.

other evil influences, to destroy the earth, the inhabitants & fruits thereof. The¹ Sun smiteth them by day, ^{1Psal. 121. 6} the moon by night; the * stars fro¹ ^{*Judg. 5. 20.} their bulwarks fight against them.

The earth cyther¹ yieldeth not her fruit, but is like yron; or bringeth ^{†Gen. 4. 12} forth thorns and thistles and vene- ^{& 3. 18.} mous weeds: yea sometimes tope-

neth her mouth, and swalloweth ^{†Num. 16.} men vp alive. ^{32.} Hunger and famine

do afflict them, that for want of food, they are enforced to eat the flesh of their¹ own children. The

wild beasts * prey vpon & devour ^{†Deut. 28.} them; even the smallest and vilest ^{53-57.} ^{†2 Kin. 17.} creatures, * as frogs, flies, lice & ^{25.}

thelike; are ministers of wrath and ^{†Exod. 8. 6.} vengeance vpon the disobedient. ^{17. 24.}

The fyre breaketh out & burneth them with their substance; the water overfloweth & drowneth the.

The¹ Angels of the Lord, do pur- ^{†Psal. 35. 6.} sue, scatter and destroy them. And ^{6. 2 Kin. 19.}

the ^{35.}

the Divils vnto whome wretched men yield homage & obedience.

†Mat. 8, 32. do tyrannize over their † goods,
 †Mark. 9. their bodies and their sowls; † tea-
 17, 18, 20, ring and tormenting them, casting
 22. them into fyre & into water; *de-

*Luk. 8, 27, priving them of reason sense and
 29, & 11, 14 speech: having them also in horri-

†Eph. 2, 2. ble bondage vnder syn, † working
 effectually in them, and holding

†2Tim. 2, 26 them as in a snare tynto their own
 wil. So that the benifits of God

to wards them, vicked men do ab-
 use to further † licenciousnes and
 †Psal. 73. 4. presumption; by his punishments
 5---8. also they are not bettred, but in-

*Rev. 16. 9. crease impiety as it is writtē * *Men
 blasphemed the name of God, which
 hath power over these plagues, and they
 repented not to give him glorie: † they
 †vers. 11. blasphemed the God of heaven for their
 payns and for their sores, and repented
 not of their works.*

11. Therefore after a few evil dayes
 on

on earth, which also for his sinns
 and shortened, the man being broken, †Pro. 10. 27
 decayed and worn out with misfe-
 ries, is caused at last to goe to *the *Iob. 18.
 King of feares; death seazeth vpon 14.
 him, and separateth the soul from
 the body; neyther can any man re- †Ps. 49. 7. 9
 deem his brother, or giv his ransom
 to God, that he may live stil for e-
 ver, and not see the grave: but ter- †Iob. 27. 20
 rours take him avway as waters, 22.
 and tepest stealeth him avway by night;
 God casteth vpon him (his plagues,)
 and spareth not, though he would
 fayne flee out of his hand; as a vvhirl- †Pro. 10. 25
 wind that passeth, so is the vicked
 no more. For *his spirit departeth, *Ps. 146. 4.
 he returneth to his earth, then his
 thoughts perish, his form & bewty †Ps. 49. 14.
 consumeth; & as he himself, so his
 Name also shal rot. His soul being †Pro. 10. 7.
 fetcht avway from the body, †Luk. 12. 10
 (vvherein it lived and joyed but a †Iob. 20. 5.
 litle vvhile in the momentany plea-
 sures

†1Pet.3.19 fures of sin,) is brought to the[†] pri-
 ſō of hel; wher al dāned ghōſts fear-
 fully exipect their final doō, at the
 great day of God; when the ſowls
 being again ioyned with their car-
 1Aſt.24.15 keſſes which the Lord[†] wil rayſe
 out of the duſt; the ſeas and death
 *Rev.20.13 and hel * having delivered vp the
 dead which were in them, they
 ſhalbe iudged every mā according
 †2Cor. 5. to their works †done in the body.
 10.
 †Rev.20.12 the †books ſhalbe opened, and all
 things brought to light that were
 †1Cor.4.5. hid in darknes, the counſels of the
 *Tob.20.27 harts, made manifeſt; the *heavens
 ſhal declare mans wickednes, and
 the earth ſhal riſe vp againſt him;
 †Iude.v.15 account ſhalbe given of[†] every e-
 Mat.12.36 vil work and idle word, and God
 †Rom. 2.8 wil render to theſe ſinners †indig-
 nation and wrath, they ſhalbe[“] caſt
 “Mat.13
 39—42. & into the fyric lake prepared for the
 25,31,32,41 Divil and his Angels, & vvith them
 46. be tormented in thoſe eternal
 flames

flames; being for ever separated
 from the " presence of the Lord, ^{"2Thes.1.9}
 and from the glorie of his powver,
 from his comfort life and light:&
 Death shall † feed upon them, the ^{†Ps.49.14.}
 fyre [†] that is not blovven shall de- ^{†Job.20.26}
 vour them. Then shalbe * vweep- ^{*Mat.8.12,}
 ing and vwayling and gnashing of
 teeth, vvith too late repentance
 and fruitlesse lamentation, in that ^{†Rev.20.}
 *second death, and utter darknes, ^{24.}
 vvhere the † vvorm shall not die, ^{†Isa.66.24.}
 nor the fyre be quenched for ever- ^{Mar.9.43.}
 more. This is the portion of the ^{44.}
 vvicked from God; & the revvard
 of their synns, from the hand
 of the Most High.

The wicked is kept unto the day of
 destruction; they shalbe brought
 forth to the day of wrath.

Iob. 21, 30.

C

of

OF mans redemption, and the
*renewing of his place; by
 the grace of God in
 Iesus Christ.*

I. **G**Od, though he spared not
 the Angels vvhich synned
 of their ovn accord, & ma-
 liciously drevv man into their con-
 demnatiō: yet shewed he favour to
 Adam & his children, when it was
 neyther deserved nor asked. For of
 them, he had † chosen to be his, be-
 fore the foundations of the vworld,
 & † prepared for them a kingdome,
 vvhich it vvas *his pleasure to give
 unto thē; therfore could he not be
 hindered, *no vvifdome nor under-
 standing, nor counfel could prevail
 against him, but † his ovn coun-
 fel did stād for ever, & the thoughts
 of his hart, throughout all ages; he
 also is † greater then all, and none is
 able to take his sheep out of his
 hand;

†Eph. 1, 4.

†Mat. 25, 34

*Luk. 12, 32

†Prov. 21,
 30.

*Ps. 33, 11.

†Ioh. 10, 29

hand; therfore he said vnto them,
 'vwhen they were polluted in their ^{Ezek. 16, 6}
 oovn blood, ye shal live; even when
 they vver in their blood, he said vn-
 to them, ye shal live; I vvil*redeem ^{Hof. 13, 14}
 them from the povver of the grave,
 I vvil deliver them from death.

2. Yet because as his mercy should
 be magnified, his justice also was to
 be satisfied, and death inflicted for
 the transgression of his lavv; & now
 mans miserie & weaknes was such,
 as endure death he might, but over-
 come it he † could not, nor † deliver ^{† Iob. 14, 10}
 his sowl frō the hand of the grave: ^{12.}
 therfore had God of his rich grace ^{† Ps. 89, 48.}
 and incomprehensible love, ordey-
 ned his onely begotten Son, which ^{† Ioh. 1, 14, 18.}
 vvas in his bosome, "one vvith ^{† Ioh. 10, 30}
 himselfe, and in glorie vvith him* ^{† Ioh. 17, 5.}
 before the world was; by whom*all ^{† Col. 1, 16,}
 things vvcre created in heaven and ^{17.}
 in earth, things visibible & invisibible,
 and in whomal things consist; even

“1. Pet. 1.

20.

† Mat. 1. 21.

11. Theſ. 1.

10.

• Phil. 2. 6.

† 1. Ioh. 5.

20.

“1. Tim. 6.

16.

1 Heb. 2. 9.

† Ioh. 1. 14.

1 Gal. 4. 4.

• Act. 13. 23

† Phil. 1. 7.

“Heb. 2. 14

this his ovvn dear ſon had the Fa-
ther ordeyned “before the founda-
tion of the vworld, that he ſhould
† ſave his people frō their ſyns, & de-
liver them frō the vvrath to come.

3. And forasmuch as being in the
* form of God, and † very God him-
ſelf, (vvhō liveth and is bleſſed for
ever) he could not in that nature &
glory (vvhē in “onely is immortalit-
ie,) partake vvith mans vvretched-
nes, or taſt of his death, vvhih yet
by Gods grace † he vvās to taſt for
a. men: therfore vvās it alſo ordeyn-
ed, that the † Word ſhould be
made fleſh, even the Son of God,
vvhen hee came into the vworld,
ſhould be made of a † vvoman, and
of the * ſeed of earthly man accor-
ding to the fleſh; y^e he ſhould take
on him the form † of a ſervant, and
be found in ſhape as a man, parta-
ker “ vvith his children of fleſh &
blood, that he might ſuffer for their
ſake

lake, be touched vvith the feeling of their infirmities “& in all things tempted in like sort, yet vvithout syn. ^{“Heb. 4. 15.}

4. This incarnation of the Lord wherby he should become our ^{“Mat. 1. 23} *Emmanuel*, that is, God vvith us; was not to be mans vvork, or brought to passe by carnal generatiō, but by the tholy Ghost, & povver of the ^{†Luk. 1. 35.} mosthigh, overshadowing a virgin, vvherby she should ^{†vers. 31.} cōceive in her vvomb, and bear a ^{*vers. 35.} holy thing that should be caled the *Sō of God*. Who for the fulnes of the grace of the Godhed, vvich vvas to ^{†Col. 2. 9.} dwell in him bodily, & the ^{†Luk. 4. 18.} spirit vvhervvith he vvas to be anoynted; should be named the ^{†Ioh. 1. 21.} *Messias* & the *Christ*, that is the *Anoynted* of God: & for the salvatiō of sinners, should be crow-^{*Mat. 1. 22.} ned vvith the title of *Iesus*, that is ^{†Phil. 2. 10} the *Saviour* or *Deliverer*, at vvwhose ^{11.} name [†]every knee should bow,

both of things in heaven & things
in earth, & things under the earth;
and every tongue confesse that Ie-
sus Christ is *the Lord*, vnto the glo-
ry of God the Father; who gave
him to be "his salvation to the end
of the earth.

"Isa. 49. 6.

5. For by this his Son, the[#]bright-
nes of his glory, God vvould[†] recō-
cile the vvorld to himself, not im-
puting but freely[†] forgiving their
synns vnto them; & by this * image
of his ovvne invisible majestie,
†Col. 3. 10 vvould[†] renew the heavenly image
in man, vvch novv vvas defaced,
giving him "a nev hart and a nev
spirit, even putting[†] his ovvn spirit
vvithin him, & making him a nev
creature. For wheras the first Adam
vvvas made but a * living soul, and
having lost his life by syn, could
not recover the same againe, but
death[†] reigned over al: this second
Adam vvch vvvas a " live-making
spirit

†Heb. 1. 3.

†2Cor. 5. 19

†Eph. 1. 7.

*Col. 1. 15.

†Col. 3. 10

"Ezek. 36.

26.

†verf. 27.

†2Cor. 5. 17

*Gen. 2. 7.

†Rom. 5. 12

14.

"2Co 5. 17.

ovv.

1Cor. 15.

45.

spirit, should " quicken them that
wer dead in trespasses and syns, & " Ephes. 2. 5
by his * voyce should rayse them † Ioh. 5. 25.
vp, and give them life eternal; that
so the dead men " might live againe, " Isa. 26. 19.
and they awake and sing, that dwell
in dust.

6. The way to work out this wō-
drous grace for mens redemption,
was appointed to be by great af-
flictions through vvhich the " Prince " Heb. 2. 10
of their salvation was to be conse-
crate, that many children might be
brought vnto glory. For this Son
of God, the Lord and heyr of all
things, was to tempty himselte, and † Phil. 2. 7.
take on him the form of a servant,
to become lesser then the † Angels † Heb. 1. 7. 9
yea more deformed " then the sons " Isa. 52. 14.
of Adam, even a * worme & not a " Psal. 22. 6.
man, the shame of men and con-
tempt of the people, that when we
should see him, * he should have
neyther forme nor bewtie that we † Isa. 53. 2.

C 4 should

should desire him : though yet in
 "Ps. 45. 2. himself, he vvas much "fayrer then
 the sons of Adam, al his parts and
 features and countenance so excel-
 ‡ Song. 5. 16. lent, as he vvas † vvholly delectable.

7. So vvhē the first begotten of
 the Father vvas brought into the
 † Heb. 1. 6. vworld, though † al the Angels of
 † Mat. 8. 27. God did vvorship him, the † vvinds
 † Mat. 17. 27. and seas obeyed him, the Fish † pay-
 "Mark. 1. 13. ed his tribute, the " wild beasts
 lived at peace vvith him, and the ve-
 † Luk. 8. 28 ry † Devils confessed him, and vvēre
 afrayd : yet vvretched man vvould
 not acknoyvledge him, his † ovvn
 † Ioh. 1. 11. received him not, he vvas † a stran-
 † Ps. 69. 8. ger to his brethren, an aliant to his
 † Isa. 53. 3. Mothers sons, † despised he vvas &
 vve esteemed him not. Yea God
 himself vvould † break him & make
 † vers. 10. him subject to infirmities, & lay vpō
 "vers. 6. him the "iniquity of vs al; for vve
 † Isa. 43. 24. † made him to serv for our syns, vve
 wearied him with our iniquities; so
 that

that innumerable troubles cōpassed him about, & our syns which now were* his, took such hold upō him, *Ps. 40. 13. that he was not able to look up; for vvhich a cup vvas† given him of the †Ioh. 18, 11 Father to drink, ful of †sorow, fear, †Mat. 26, 37 38, Mar. 14. 33. heavines, & agonie, that made his soul heavy even unto the death, & he prayed his Father, that † if it had †Mat. 26, 39 been possible, it might have passed frō him; offring up his prayers with *strong crying & teares, and sweat *Heb. 5, 7. †like droppes of blood trickling †Luk. 22, 44. down to the ground, the shadow of death “ being upō his eyes. But “Iob. 16. 16. because it could not be but he must drink (fortherfore† came he to that †Ioh. 12, 37 howr,) & the Lord God had† open- †Isa. 50, 5. ed his ear that he was not rebellious, neyther turned back: he *wil- *Ps. 40. 7. 8. lingly gave up his body for a sacrifice, & bare the vvrath of God due for our trespasses, he vvhich knew no synne † vvas made sinne for us; †2. Cor. 5, 21.

¹²“*Is. 53.* and“ powred out his soule vnto death,

8. Then came Satan the Prince of this world to see if he could have conquered him, but he“ had nothing in him: yea his own time was now come, & now was he to be cast out, & Christ being lifted vp from the earth, vould draw all men to himself. The Serpent beset him
^{30.}“*Ioh. 14.* vvith^t the snares of death, and with floods of Belial to make him afraid;
^{31.}†*Hoh. 12.* but he sayd vnto death **I wil be thy death,* and vnto the grave, *I wil be thy destruction;* so he spoyled ^tthe Principalities and powvers of that kingdom of darknes, made a shevv of them openly, triumphed over them in the same crosse, & destroyed
^{15.}†*Colos. 2.* “through death him that had the povver of death, that is the Divil.

9. They for whom he suffered all these things regarded not the rock
 of their

of their salvation, but "judged him ^{Isa. 53. 4.}
 as plagued and smitten of God &
 humbled. He [†]trode the wine- ^{Isa. 63. 3.}
 presse alone, and of all the people
 there was none with him, his ^{*}own ^{Mat. 26. 56}
 disciples had all forsaken him and
 fled, that he by [†]himself might [†]Heb. 1. 3.
 purge our sins. He looked [†]for some ^{Pf. 69. 20.}
 to have pitie on him, but there was
 none; for comforters, but none he
 found; there was ^{*}not any that
 would know him, al refuge fayled. ^{Pf. 142. 4.}
 him, none cared for his sowl. His
 own people [†]betrayed him, and [†]Act. 3. 13.
 denyed in the presence of Pilat,
 when he had judged him to be de-
 livered; they "denyed the holy ^{"verf. 14.}
 one and the iust, and desired a
 murtherer to be given them. Then
 was the Lord of glorie misused, &
 suffred much speaking against of
 sinners, they [†]opened vpon him the ^{Pf. 109. 2.}
 mouth of deceyt, and compassed ^{3. 5.}
 him about with words of hatred,

they

they rewarded him evil for good,
 and hatred for his friendship; they
 *spate on his face & buffeted him;
 *Mat. 26. 67. †Ioh. 19. 1. they crowned him with † thornes
 2. and scourged him; he became a "re-
 "Psa. 109. proch vnto them, they that looked
 25. vpon him shaked their heads, yea
 †Psa. 69. 20. rebuke † did break his hart, and he
 †Psa. 22. 16. was ful of heavines, for †doggs did
 compasse him about, the assemblie
 of the wicked inclosed him, they
 peirced his hands and his feet, and
 †Ioh. 19. 34 gored *his side; they †flew and han-
 †Act. 5. 30. ged him on a tree, so was he made
 "Gal. 3. 13. a "curse for vs, for the †curse of God
 †Deu. 21. 23 was on him that was hanged.

10. But in his trouble he caled vp-
 on the Lord & cried vnto his "God,
 "Psa. 22. 1. & 142. 5. why hast thou forsaken me? thou
 art my hope my portion in the land
 of the living. Deliver me out of the
 †Psa. 69. 14. mire that I sink not, let me be deli-
 15. vered frō them that hate me, & out
 of the deep waters, let not the wa-
 ter flood

flood drown me, and let not the pit
 shut her mouth vpon me; "deliver ^{Pf. 22. 20.}
 my ſoul frō the *ſword*, my deſolate
 ſoul frō the hand of the *Dog*. In
 the end, he commended [†]his ſpirit [†]Luk. 23.
 into the hands of his Father, [†]con- ^{46.}
 firmed the Teſtamēt by his death, [†]Heb. 9. 17.
 and vnto the [†]dust of death he was [†]Pſal. 22. 15
 brought, his grave ^{*}was with the ^{*}Iſa. 53. 9.
 wicked.

11. But the ſorowes of death were
 ſoon loſed, becauſe it [†]was vnpoſ [†]Act. 2. 24.
 ſible that the [†]*Lord of life* ſhould be [†]Act. 3. 15.
 holdē of it: for as he had power to
 lay down his life, ſo had he power
 to take it it again, [†]this command- [†]Ioh. 10. 18
 mēt he had receiued of his Father,
 who "ſhewed him alſo the path of [†]Pſ. 16. 11.
 life, and [†]brought againe from the [†]Heb. 13.
 dead, this great Shepheard of the ^{20.}
 ſheep. Wherefore the [†]third day he [†]1 Cor. 15.
 roſe vp alive, he roſe vp, and [†]his [†]Pſ. 68. 1.
 enemies were ſcattered & they that
 hated him fled from before him, &
 now

¶Rev. 1. 18. novv behold ¹ he is alive for ever-
more, Amen: and hath the keyes of
“Rom. 6. 9. hell and of death; death hath “ no
†1 Cor. 15 more dominion over him, for [†] it is
54. swallowed up in victorie.

12. Thus Gods hand vvas † vvith
¶Pſ. 80. 17. the man of his right hand, vvith the
son of man vvhom he made strong
for himself; the Lord ¹ heard him
¶Pſ. 120. 1, 2. in the day of trouble, and sent him
3. 4. help from his Sanctuarie, remem-
bred all his oblations and turned
his burnt-offring into ashes, gave
him according to his hart, and ful-
filled al his counſel, * that we might
*verſ. 5. rejoyce in his ſalvation, and ſet up
banners in the name of our God,
vvhen the Lord had performed all
his petitions. For he having thus
†Heb 9. 14 through the eternall ſpirit † offered
himſelf vvithout ſpot unto God,
†verſ. 12. obteyned † eternal redemption;
and having drunk of the brook in
¶Pſ. 110. 7. the vvay, he ¹ therefore liſted up
the

the head. He ascended up on high
 wvith triumph, leading † captivitie †Ps. 68. 18.
 captive, and approached unto the †Dā. 7. 13.
 †Ancient of dayes, vvhof set him at †Eph. 1. 20.
 his right hand in the heavenly pla- 21.
 ces, far above all principality and
 povver, & might, & domination, &
 every name that is named, not in
 this vvorld onely, but also in that
 which is to come, & made althings
 subjeēt under his feet; * gave him †Dan. 7. 14.
 dominiō & honour & a kingdome,
 that all peoples nations & langua-
 ges should serve him, his dominiō
 is an everlasting dominion vvwhich
 shall never be taken avvay, and his
 kingdome shall never be corrupted,
 and this is the name vvherby vvee
 must call him, †Iehovah our iustice. †Ier. 23. 6.

13. And novv the gates of the hea-
 venly Paradise vvvere opened to the †Luk. 23. 43
 sonns of Adam, & the tree of Life,
 better then that from vvwhich the
 Cherubims †svvord had kept man, †Gen. 3. 24.

vvas

- *Rev. 2. 7. vvas* given him by Christ to eat of,
& live for ever. Now felt men the
effect of that heavenly oracle that
†Ioh. 11. 50. came out of Caiaphas mouth, † *It
is expediēt for vs that one man die for
the people, and the whole nation perish
not:* for loe the wrath of God kind-
led for mans syn, was appeased by
†1Tim. 2. 5. 6. the death of this † man Christ Iesus
who gave himself a ransom for all
†1Pet. 1. 24 men, and † bare our syns in his bo-
dy on the tree, being the *suretie of
*Heb. 7. 22. the Testament. It pleased the Fa-
ther by him, the † Prince of peace,
† Isa. 9. 6. to † reconcile all things to himself,
† Col. 1. 20. & to set at peace through the blood
of his crosse, both the thinges in
earth and the things in heaven. For
†2Pet. 1. 17. it was his beloved son in † whom
he was wel pleased, his chosen one
† Isa. 42. 1. † in whom his soul delighted, that
Ephes. 5. 2. had given himself to be an offering
and a sacrifice of a sweet smelling
favour to God, vwho smelled here a
favour

favour of rest, sweeter then that in
 †Noahs sacrifice, which caused him †Gen. 8, 22
 to say in his hart, that he would
 curse the ground no more for mans
 cause though the imaginatiō of mā
 hart vver evil frō his youth: for now
 ther shalbe¹ no more curse, but the †Rev. 22, 3
 throne of God & of the Lamb (that
 vvas slayn) shalbe in the citie, he
 *vvil be merciful unto his land, unto †Zach. 14.
 his people. The Angels savv this, & 11.
 vv ere glad for our salvatiō, they sung
 at our Saviours birth, *Glorie to God
 in the highest (heavens) and upon earth †Luk. 2, 13
 peace, towards men good will. 14.
 And
 vvhen he vvas glorified, the thovv-
 sand thovvlandes of them praysed
 him saying, †vvorthy is the Lamb †Rev. 5, 11,
 that vvas killed, to receive povver & 12.
 riches and vvisedome, and strength,
 and honour, and glorie and prayse.
 The heavens' rejoyced for that the †Isa. 44, 23.
 Lord had done, the lovver parts of
 the earth shovvted, the mountayns
 forrests and every tree burst forth

D into

into prayſes, for that the Lord had redeemed Iaakob, & would be glorified in Iſrael, and * al creatures in heaven & in earth, vnder the earth, and in the ſea, & al that are in them, gave praife & honour and glorie & power, vnto him that ſitteth vpon the throne, and vnto the Lamb for evermore. Amen.

*Rev. 5. 13. 14. This grace vvas the [†]Wiſdom of God in a myſterie, the hidden wviſdome vvhich God had fore-determined before the vworld vnto our glorie; but [†]it vvas hid from the eyes of al the living, & hid from the ſouls of the heavē; none of the Princes of this vworld knew it, no eye had ſeen it, nor ear heard it, neither came it into māns hart: onely [†]God vnderſtood the Way therof, & [†]frō the beginning of the vworld it vvas kept ſecret and hid in him, and ſtil [†]he hideth it from the wiſe and men of vnderſtanding, neyther can the
natural

nat^l perceive it vntil he revele it ^{1 Cor. 2.}
 vnto them by his ^{14.} π spirit, vvhich spi-
 rit sercheth all things even the deep ^{11 Cor. 2. 10}
 things of God, and by it vve know
 the things that are given to vs of ^{1 ver. 12.}
 God.

15. And now * he hath opened ^{* Eph. 1. 9.}
 vnto vs the mysterie of his wil, ac-
 cording to his good pleasure which
 he had purposed in Christ; he^h hath
 proclaymed vnto the ends of the ^{† Isa. 62. 11.}
 vworld, that the Saviour of the
 daughter Sion is come, his wages
 vvith him, & his work before him;
 that we might cleerly see the “fel-
 lowship of the mystery, & might be ^{“ Eph. 3. 9.}
 able to π cōprehend vvith al Saints,
 what is the bredth and length and
 depth and height, & to know the
 love of Christ vvhich passeth know-
 ledge, and might be filled vvith
 all fulnes of God; vvho hath given
 vs [†] bewty for ashes, the oyl of joy ^{† Isa. 61. 3.}
 for mourning, the garment of glad-

nes for the spirit of heavines, because our [†]warfare is accomplished and our iniquitie is pardoned. For while we were "yet sinners, Christ died for vs; and vwhen we were enimies, we were reconciled to God by his death, and now shal be saved by his life; for the [†]chastisement of our peace was vpon him, and with his stripes vve are healed; he hath [†]vvasht vs from our synns in his blood, and ^{*}purged our conscience from dead vvorks, to serve the living God; and is gone vp into very heaven [†]to appear novv in the sight of God for vs, and there to "prepare vs a place, that where he is we may be also. From whence he vvill shortly shew himself [†]with his mightie Angels, to be [†]glorified in his Saincts, and made marvelous in them that beleev; who after that they have drunk of his cup, and ^{*}been ^{*}baptised into his death and burial

†Isa. 40. 3.

"Rom. 5. 8.
9. 10.

†Isa. 53. 5.

†Rev. 1. 5.

*Heb. 9. 14

†verf. 24.

"Ioh. 14.
2. 3.

†2Thes. 1. 7

†verf. 10.

*Rō. 6. 3. 4.

buriall, and walked vvith him in
 newnes of life in this vale of tears,
 and * fulfilled the rest of his afflictions
 in their flesh, shall haue their
 "vile bodies changed & fashioned
 like to his glorious bodie, the † dead
 being rayſed up incorruptible, and
 such as ' live & remain, being chan-
 ged and caught up vvith them also
 in the clowdes to meet the Lord
 in the ayre, and ſo ſhall they ever
 be vvith the Lord, their † faces ſhy-
 ning as the Sun, in the kingdome
 of their Father.

† Col. 1. 24.

" Phil. 3. 21

† 1. Cor. 15.

52.

1 Theſ. 4.

17.

† Mat. 13. 43

16. Although this myſterie of
 Chriſt, * vvvas not opened unto the
 ſonnes of men in other ages, as it
 vvvas at laſt revealed unto his holy
 Apoſtles and Prophets by the ſpi-
 rit: yet vvvas the effect and ſumme
 thereof made knowven to all the Pa-
 triarchs from the beginning. For
 Jeſus Chriſt vvvas " yesterday, is to
 day, and the ſame for ever, & Abra-

† Eph. 3. 4, 5

" Heb. 13. 8

†Iohn.8.56
 †Heb.11.4

ham † saw his day and vvas glad;
 Abel also by faith in him^o obteyned
 testimonie that he was righteous;
 vvhich faith he learned of his father
 Adam; who heard of God the rich-
 es of this grace freely preached in
 paradise, before the sentence of
 exile and death vvas pronounced
 vpon him; namely that *the womans*
 *Gen.3.15. *seed should crush the Serpents head;
 vvho also was shewed the way to be
 by death and sacrifice, a shadow
 †Gen.4.4. vvhereof he saw in the Lambs^t then
 slayn and sacrificed in the service of
 the Lord. The great afflictions of
 Christ and of his people, vver fore-
 told in the Serpents *crushing of his*
heel, and the *enmitie between the wo-*
mans seed & that Serpents; foreshew-
 †verf.8. ed also in the †murder of Abel the
 just, by Cain his vvicked brother.
 †Aq.10. To Christ gave †all the Prophets
 43.& 28.23 vvitnes, that through his name all
 that beleevd in him, should re-
 ceive

ceive remission of syns: and the
 * twelve tribes instantly serving
 God night and day, hoped to come
 vnto this promise. So in this hope
 and expectation of redemption,
 by the Son of God, the Fathers res-
 ted, and comforted their fainting
 soules by faith, the [†]evidence of [†]Heb. 11. 1
 things not seene: by which faith
 "they saue the promises a farr off, "^{vers. 13.}
 vvere persvaded, saluted them, and
 confessed that they vwere strangers
 and pilgroms vpon the earth, and so
 died, having [†]through their faith
 obteyned testimony, but received [†]vers. 39. 40
 not the promise; God providing a
 better thing for vs, that they vvith-
 out vs, should not be made perfect;
 but in patient hope passe out
 their dayes on earth; and after death
 'vvayt all the dayes of their appoynted
 time, til their changing shall
 come, and then * stand vp in their
 "Dan. 12. 13
 lot, (with vs and all Saincts,) at the

end of the dayes.

17. But al this grace , and riches
of the glorious mysterie now ma-
^{Col. 1. 27}nifested to the Saincts , “ which is,
Christ in vs the hope of glory ; God
did not communicate with al men,
neyther yet doeth: save with some
^{†Mat. 20. 16}
^{‡Ephes. 1. 4}†few chosen in Christ[†] before the
foundation of the world. Which
^{*Rom. 9. 11}little flock have their election, *not
by works, but by him that calleth,
^{‡Eph. 1. 5}according to the ‡ good pleasure
of his own wil : who without any
^{*Rom. 9. 18.}vnrighteousnes^h hath mercy on
whom he wil , and whom he will
he hardneth ; having made[†] as the
^{†v. 21. 22.}
^{23.}†v. 21. 22. clay-potter of one lump , some
men vessels of mercie prepared vn-
to glorie, & some vessels of wrath
prepared to destruction ; which yet
notwithstanding have many fa-
vours and benefits from God to
dravv them to repentance out of
the snare of Satan , but all in vayne
for

for they despise the grace proffered vnto them, and run headlong into the condemnation, wherto they were *of old ordeyned; let mercy *Tide.v. 4. be shewed them, yet* wil they not †Isa. 26. 10 learn righteousness, in the land of equities they wil do wickedly, and wil not behold the majestie of the Lord.

18. And of these ther ar two sorts; some that are called to the knowledge of the truth, & hav' received it †Luk. 8. 13. with joy; yet having no roots, beleeve but for a while, and in time of tentatiō go away. Yea of these ther are, that have been onceslightned, †Heb. 6. 4. 5 and have tasted of the heavēly gift, 6. and been made partakers of the holy Ghost, & hav tasted of the good word of God, and of the powers of the world to come: and yet notwithstanding fall away, and crucify againe to them selves the son of God, and make a mock of him; and

^{29.} "Heb. 10. "tread him vnder foot, and count

the blood of the Testament as an vnholly thing, vvhherewith they vvere sanctified, and doe despite the spirit of grace. Such, it is † impossible they should be re-

† Heb. 6. 4. 6 renewed again vnto repentance; neyther † remayneth any more sacrifice

† Heb. 10. 26, 27. for their sinns, but a fearfull looking

for of judgement and violent fyre vvhich shal devour them. And such, howsoever they were among the Saints, yet were they not of them,

• 1 Ioh. 2. 19 for * then they would have continued vvith them; neyther wer they of Christs sheep, for then he vvould

‡ Ioh. 10. 27 have * given them eternal life, and they should never have perished,

as. neyther should any have plucked the out of his hand; he vvould have put his fear in their harts, that † they

† Ier. 32. 40 should not have departed frō him; though they had fallen † they should not have been cast off, for the Lord

or

vvould

would have put vnder his hand.

19. Other some ther are, not caled to the faith, but *strangers from the ^{*Eph. 2. 12.} covenants of promise, vvhom God *suffereth to vvalke in their owne †Act. 14. vvayes, † not shewing thē his word ^{16.} nor his statutes and judgments. ^{†Psa. 147.} Or if he cause his gospel to come ^{19. 20.} vnto them, yet will not they come ^{Ioh. 5. 40.} vnto him that they might have life; they heare not his words *because ^{*Ioh. 8. 47.} they are not of God; neyther beleeve, *because they are not Christs ^{†Ioh. 10. 26} sheep; al the day long he stretcheth ^{“Rom. 10.} forth his hand to an vnperswade- ^{21.} able and gainesaying people. Yea beleeve they cannot, because † he ^{†Ioh. 12. 59} hath blinded their eyes, and hard- ^{42.} ned their hart, that they should not see vvith eyes, nor vnderstand vvith hart, and be converted, and he to heal them: the Lord hath cover- ^{Ilsa. 29. 10.} ed them vvith the spirit of slumber. ^{Rom. 11. 8.}

20. And these are for the most
part

- *Luk. 10. 21 part the * wise and learned of the world from whom God hideth the secret of his Gospel, and vvorketh a marveilous vvork in this people, even a merveilous vvork and a wonder (as *sayth the Prophet) that the vvildome of the vvile men perish, for "the Lord knoweth that their thoughts be vayn. Therefore
- "1 Cor. 3. 20. he †maketh their vvildom to perish, and casteth away the vvnderstanding of the prudent; he povvreth
- †1 Cor. 1. 19 1 Psa. 107. 40. 'contempt vpon princes, and causeth them to erre in desert places,
- *Iob. 12. 21 out of the vvay, and maketh * the strength of the mighty vvweak, he
- †Luk. 1. 51. 52. †scattreth the proud in the imagination of their harts, and putteth down the mighty frō the thrones:
- " 1 Cor. 1. 20. the "vvildom of this vvorld maketh
- †verf. 21. he foolishnes, and by the † foolishnes of preaching saveth them that
- †verf. 27. 28 beleeve; which also are the 'foolish vvweak vile and despised things of the
- the

the vworld, even things that are not; which yet he hath chosen to bring to naught the things that are: that *no flesh should rejoyce in his presence, but as it is vwritten, "he that rejoyceth, let him rejoyce in the Lord.

†verf. 29.
"verf. 31.

21. Thus Christ crucified † is to the Iewes a stumbling block, and to the Greeks, foolishnes; and onely to them vvhich are called, both of Iewes & Grecks, he is the power of God, & the vvifedom of God; in vvhom they triumph & say, Loe 'this is our God, vve vwayted for him, and he vvil save vs; this is the Lord vvho vve vwayted for, vve vvil joy and be glad in his salvation.

†1 Cor. 1.
23. 24.
112. 25. 9.

22. And thus is there a distinction made of the sonnes of Adam, some left to perish in their syns, the children of vvrath *as they vv ere by nature, vvho because they are not *borne againe, they cannot see the kingdom

*Eph. 2. 3.

†Ioh. 3. 3.

kingdom of God: other some are
 "Rev. 14. 3. "bought from the earth and born
 †1 Pet. 1. 23 a new of immortall seed, and are
 †Ioh. 17. 16. not of this vworld, but have their
 *Phil. 3. 20. *conversation in heaven, & * power
 †Ioh. 1. 12. 13. given them of Christ to be the
 sonns of God; vvhich are born not
 of blood, nor of the vvill of the
 flesh, nor of the vvill of man, but of
 God.

23. Between these two sorts of
 men is great difference; both in
 "Rom. 9. the affections of God, vvhich "loveth
 13. the one and hateth the other: and
 Psa. 146. 8. of Christ, †vvhich prayeth for one &
 & 11. 5. not for another: and in their affec-
 †Ioh. 17. 9. tions againe towards God, and one
 towards another. For the Saints
 †Psal. 138. 1. love the Lord, and have mutuall
 †Ioh. 4. 19. love among themselves; but the
 21. wicked *soul abhorreth him; and
 *Zech. 13. 8 they hate * such as he hath chosen
 †Ioh. 15. 18 out of the vworld; and are hated
 19. again of "them vvith perfect hatred.
 "Psa. 139. 21. 22.

Thus

Thus is there warr & enmitie[†] betwixt the iust and the wicked, the one of them being † an abomination to the other.

† Gen. 3. 15

† Pro. 29. 17

24. Hence is it, that the scripture speaketh somuch of the fellowship and cōmunion of the Saints, with God and among themselves; and of their separation from the Diuill, and from his children the wicked men eue in this life, whiles yet they live together with them in civil societie, & breath one commune aier: expecting with patience the full and finall separation, which Christ and his Angels¹ will make at the last and great day of doom.

1 Mat. 13. 39

40. 41. &c.

Of this holy cōmunion here on earth, I purpose to intreat, as God hath given me to discern by his word. His gracious spirit breath vpon my soul, and guyde my pen to set down his truth.

CHAP.

*Who be the Saincts of this
Communion.*

THat vve may the better discern the Cômuniõ of Saincts, wherof vve treat; let us first cõsider vvho the persons be, that have fellowship together. The Head and highest in this holy societie is the Lord our God; who is not onely Most holy in himself, but cõmunicateth his holines vvith us his creatures: and doth vouchsafe to have fellowship with us even in this life & world, as it is writtē, *†If we say that we haue cõmuniõ with him, & walk in darknes, we ly & do not the truth; but if we walk in the light as he is in the light; we haue cõmuniõ one with another,* (that is God vvith us, & vve vvith him:) *& the blood of Iesus Christ his son, clenseth vs from all syn.* For this cause he is often called in the scripture, the “*Sainct* or *Holy-one* of Israel; and the *†King* of the

†1. Ioh. 1.
6. 7.

¶Isa. 5, 19,
24. Ps. 71,
22. & 78,
41. & 89.
18.
†Rev. 15, 3.

of the Sainct̃s. This is to be vnder-
stood of al three persons in the vni-
tie of the Godhead; the Father, the
Son, & the Holy Spirit, of whom
it is vvrittē *He (is) holy Gods;* & accor-
dingly his people ar named, *the* peo-
ple of the Holy ones.*

*†The myf-
terie of the
Holy trini-
ty Iosh.*

24. 19.

*†Dan. 8. 24.
in the He-
brue.*

†Mar. 1. 24.

†Rev. 3. 7.

†Iſa. 54. 5.

**Luk. 4. 1.*

†Mat. 3. 11

Act. 1. 5.

†Pſ. 106. 36

†Exod. 38.

36.

**Heb. 2. 11.*

2. Ieſus Chriſt, as he is God mani-
feſted in the fleſh, is the † Sainct of
God, the † Holy one and the True,
even the † holy one of Iſrael; being
himſelf ful of the * Holy Ghoſt, and
therwith * baptiſeth his Church
vvheroſ he is the mediator. And
vvas figured out by the High Prieſt
in the law, vvhoin type of him was
alſo called the † Sainct of the Lord,
and caried this vvriting graven in
gold vpon his forehead, *† Holines to
Iehovah.* With this Ieſus our rede-
mer, we that beleewe, have a very
neer cōmunion; according to that
which is vvritten, ** He that Sanctifieth*
(which is Chriſt) *and they that are*

E

ſanctified

sanctified (which are his people) *all of one, for which cause he is not ashamed to call them brethren.* And

11 Cor. 1. 9. again, † God is faithful, by whom ye are called vnto the communion of his Son Iesus Christ our Lord.

3. The elect and blessed Angels, are also † Saints; having sanctitie by creation, continewed and confirmed vnto them for ever. These heavenly spirits have communion not onely with God, in whose presence they stand; but also with vs the children of God through fayth; by which we are come vnto the
 † Deu. 33. 2. with Act 7 53. Iude. 7. 24.
 † Heb. 12. 22 * great assemblie of the many thousands of them, have them for our
 † Ps. 34. 7. * guardians, and acknowledging
 & 9 I. 11. 12 themselves to be our
 † Rev. 22. 9. fellow ser-
 vants.

4. All men and women, called to the faith of God, as † Saints by calling; being sanctified by Christ Iesus, and one with another are † holy
 † Deut. 33. 3. 1 Cor. 1. 2
 † Heb. 3. 1. bre.

brethren. Of these some are *Saincts *Mat. 27. 52
 departed this life, and sleeping in
 the Lord: other some are on earth,
 and whiles they here live (notwith-
 standing their many infirmities and
 afflictions) ar *Saincts of the most High; †Psa. 16. 3.
 a †holy nation. Dan. 7. 18.
 21. 22. 25.
 Rom. 1. 7.
 †1 Pet. 2. 9.

5. This happy societie, our fathers
 of old saw shadowed in the Taber-
 nacle, where God † dwelt among †Psal. 78. 60
 men. His own gracious presence ap-
 peared, when his *glorie filled the †Exo. 40. 34
 Tabernacle, & his voice was heard
 of Moses † out of the same; and †Lev. 1. 1.
 the † Ark of his strength, vvas a †Psal. 132. 8
 continuall signe of his residence
 and rest therein. His Sonn Christ was
 represented by the †Mercie-seat †Exo. 25. 17
 or Propitiatorie covering the Ark,
 in whom and by whom God is
 reconciled with his people, vwho
 therefore is called the * Propi- *hilasterio.
 tiatorie or Reconciliation; from Rom. 3. 25.
 that, vvas the † voyce of God †Num. 7. 8
 E 2 heard⁹.

heard speaking, even as by Christ
 "Heb. 1. 1. "he speaketh to the end. The An-
 gels were figured in the Cheru-
 †Exod. 25. bims vpon the †mercie-seat, and
 18. & 26. 1. in the courtaines of the tent round
 &c. about, for so those blessed Spirits
 *Heb. 1. 6. *minister vnto Christ, and to his
 14. Church, the heys of his salvation.
 The multitude of beleeuers were
 †Lev. 24. 5. resembled in the † twelve cakes (ac-
 6. cording to the number of the
 twelve tribes of Israel;) set vpon
 the pure table before the Lord,
 "verf. 7. with "pure incense vpon them, to
 be for a remembrance and offering
 by fyre to the Lord, in sted of
 †1 Cor. 5. 7 them. So we Christians are †vn-
 2. *Συμμοι* leuened cakes, standing before the
 Lord in his Church, and being in
 Christ a sweet odour vnto him,
 †Rev. 21. 3. who still hath his spirituall † Ta-
 bernacle with men, and dwelleth
 with them.

*Holynes or Sanctitie what
it is.*

THe Scripture caletH that thing
or person holy, vvhich is se-
parated from profanenes and pol-
lution, and is addicted or appli-
ed to diuine vse or service of God.
Thus the Sabbath day vvas hal-
lowed, vvhē God had seruered it
from commune labour and hu-
mane employments, to be spent
in heavenly exercises and medita-
tions, vvhēvpon it is named †*the* †Exod. 35.2
holy Sabbath of rest to the Lord: The & 16.23.
like is to be minded for all 'other †Levit. 23.2
feast dayes appoynted of God for 3.4, 21. 24.
holy convocations. The first born 27.35.36.37
of man and beast *vvere sanctifi-
ed to the Lord, by being exemp-
ted from mans vse; dedicated to
God, and imployed in his service.
Hence vvas it, that all strange or
unclean persons vvere forbidden

E 3

to eat

to [†]eat, yea or to touch the ho-
 ly things. And vwhen the Israe-
 lites vvere sanctified ceremonially,
 it vvas [†]by vvashing their garmets,
 absteyning from their vvives, thus
 preparing their bodies and minds
 to converse with God. And in
 the vvhole course of their life, this
 was their sanctification and signes
 thereof, to abstayn from all syn
 and vncleannes, as also from com-
 munion vvith the sinners and vn-
 clean: and to give themselves to
 the service of God and keeping of
 his lawes.

2. This is to be seen in many
 particulars. As, the calling and
 separating of Israel, from other
 people, that they might be holy
 vnto God. The shadow hereof;
 namely abstinence from eating
 vnclean meats (which figured [†]their
 refreyning from the felowship of
 wicked men,) for a signe and testi-
 mony

†Exod. 29.

33. Lev. 22.

3. 4. 5. 6. 9.

10.

†Exod. 19.

14. 15. 22.

†Lev. 20. 26

†Act. 10. 13

13. 17. 20.

23. &c.

mony of their *sanctification and holines with the Lord. To Moloch they might not offer their childrē, for that was to *defile Gods sanctuarie, and pollute his holy name; nor tturne after sooth-sayers, for the same cause. All monuments of idolatrie they were to destroy, 'because they were a holy people to the Lord their God. Idolatrous rites and customes, they were to refreyn,* for the same cause. Even their bodily excrements were to be covered, †that their host might be holy before the Lord. And being thus clenfed from evill, they were willed to remember, and doo all his commandements, †and so be holy vnto their God.

3. The new testament also teacheth this same, whiles it opposeth sanctitie vnto all manner of syn and vncleannes; and exhorteth vs to *clense our selves from all filthi-

*Lev. 11. 44

45. Exod. 22

31. Deut.

14. 21.

†Lev. 20.

3.

†vers. 6. 7.

†Deut. 7. 5. 6

*Deut. 14. 1.

2.

†Deut. 23.

13. 14.

†Nim. 15.

40.

†1 Cor. 6. 9.

10. 11.

1 Thes. 4. 7.

*2 Cor. 7. 1.

1. Theſ. 5.

23.

Rom. 6. 19

nes of the fleſh and ſpirit, and ſo
growv up unto full holynes in the
feare of God: that being ſanctified
† throughout, vve may by good
vvorkes give all our members' ſer-
vants unto righteouſnes in holines.



Chap. VI.

*How holines is given unto God and
Chriſt, & how unto
creatures.*

* Ifa. 6. 3. Pf

99. 3. 5. 9.

Rev. 4. 8.

† 1. Ioh. 1. 5.

† Pſal. 5. 4.

HOLYNES is aſcribed unto God
in the vvord, both by * An-
gels & men, in two reſpects; 1. Be-
cauſe he in himſelf is ſanctitie and
puritie it ſelf; and it is unpoſſible
that in him ſhould be any evil, ſyn,
or uncleannes. He † is light, and
darknes in him there is not any;
he † delighteth not vvickednes,
neyther ſhal evil ſojourn with him
he

he cannot so much as be † tempted ¶Iam.1.13
 vvith evil; therfore is he sequestred
 from this synfull vworld, & heaven
 is the “habitation of his holynes. “Isa.63.15

2. Againe because he is the onely
 authour and effecter of all holynes
 and sanctimonie in vvhomsoever;

†sanctifying us his people, and gi- ¶Lev.10.8.
 ving his Sabbath for a † signe here- Ioh.17.17.
 of; and * advancing vs hereby, a- Iud.verf.1.
 bove all nations vvwhich he hath ¶Ezek. 20.
 made; this being one of his princi- 12.
 pall † blessings. He giveth holines *Deut. 16.
 to al things about him, to the “hea- 18.19.
 vens, and to earthly places vvhere †Deut. 28.
 hee vouchethsafe † to appear or re- 2.9.
 mayn. So that † none is holy as Ie- “Psal.10.6.
 hovah; he is a * holy God sanctified †Exod. 3.5.
 in justice, and let † all flesh blesse Ps.48.1.
 the name of his holynes for ever Neh.11.1.
 and aye. 18.Rev.21.
 2.

2. Iesus Christ hath holynes in
 his divine nature, equall vvith the
 Father and Holy Ghost: and in

his manhood he vvas holy by
 "Luk. 1. 35. "byrth; in life also and conversa-
 tion, he shewed all manner holy-
 nes † vvithout syn or spott. For
 †Isa. 53. 9. such an high Priest itⁱ became vs
 †Iohn. 8. 46. to have as is holy, harmlesse, vnde-
 †1Pet. 2. 22. filed, and separated from synners.
 †Heb. 7. 26. And he giveth * holynes and pu-
 *Ephes. 5. 26 ritie to his Church, for vvwhose sake
 †Ioh. 17. he †sanctified himself; and is ther-
 19 fore vvorthily intituled the † holy
 †Luk. 4. 34 one of God, even the * *Holy of ho-*
 Act. 4. 27. *lies*; vnto whom the Seraphim doe
 *Dan. 9. 24. sing as he sitteth on the high throne
 of his glorie vvithin his temple,
 †Isa. 6. 1, 3. * *Holy holy holy (is) the Lord of hosts.*
 with Ioh. 3. The Angels are spirits holy
 12. 41. by nature, so created of God at
 the first, and having kept their o-
 *Colos. 2. riginal, are stablished by Gods e-
 10. lection through Christ their * head,
 †1Tim. 5. in their holy and happy estate for
 21. ever, and therefore carriethe title of
 †Mat. 25. 31 Angles: elect and † holy. Yet even
 Rev. 14, 10. these

these heavenly spirits, being compared vwith God himself, the bottomlesse fountain of holines; are as
 *impure in his sight, & *hide their
 faces: though through the grace of God by which they are confirmed, they alwayes doe¹ behold his face.

*Iob. 15. 15
 †Iia. 6. 2.

1Mat. 18. 10

4. Holines in men, by nature there is not any, for they are sinners and vnclean from the wombe; †children of vvrath, and rather to be reputed *beasts then men: having lost the holines vwherein God at first created them; as † before is shewed. But holines is restored againe to men by the Lord; as it is vwritten *I the Lord sanctify you:* and againe, † *Now the God of peace sanctify you throughout:* whertore he
 calet^h himself, *the Lord our Holy one.*

1Psal. 51. 5.
 Iia. 64. 6.
 †Eph. 2. 3.

†Iob. 11. 12
 & 24. 5. Ier
 51. 17.
 †Chap. 2.
 Sect. 3. 4.
 &c.

1Lev. 22. 32
 †1Thes. 5.
 23.

1Iia. 43. 15.

5. This our sanctification, is ascribed vnto the Father: according
 to

to the prayer of Christ *'Sanctify the
with thy truth*, and in the epistle of
¹Moh. 17, 17. *'Iude, to them that are caled & sancti-
fied of God the Father.* It is ascribed
¹Iud. 1. 1. to the Son *'vwho loved the Church
and gave him selfe for it that he
might sanctify it*, and of God is
¹Eph. 5, 25, 26. made vnto vs wisdome and justice
 and **sanctification* and redemption;
^{*}1 Cor. 1, 30. Also to the holy Ghost, as it is
¹1 Cor. 6, 11. vwritten, *'ye are washed ye are sancti-
fied ye are justified, in the name of
the Lord Iesus, and by the spirit of
our God.*

6. Our sanctification in Christ
 is two vvayes; First by imputation
 of that vvhich himself wrought for
 vs, vvhen by the vvill of God vve
 vveret *sanctified* by the offering of his
 body once; and thus are vve wash-
 ed from our syns in his blood, and
 God reconciled vs to himself, in
 the body of his flesh through death
 to make vs **Holy* and vnblameable,
 and

[†]Heb. 10.

10.

¹Rev. 1, 5.

^{*}Colof. 1,

²o. 12.

and without fault in his sight. Secondly, it is by his own gracious work in vs¹ baptising vs with the holy spirit into his death, burial & resurrection; that our ¹old man being crucified with him, the body of syn might be destroyed, and henceforth we should not serve syn, but ¹give our members servants vnto righteousness in holynes: and so[†] being freed from syn, and made servants vnto God, may have our fruit in holines, and the end everlasting life. Both vvhich vvayes of our sanctification, vv ere shadowed out vnto Israel, by blood and by oyle.

†Mat. 3. 11.

†Rom. 6. 3.

4. 5.

†verf. 6.

†verf. 19.

†verf. 22.

7. For when the body of that Church vv as purged once a year; the [†]blood of the syn offering vv as sprinkled in the inmost holy place of the Sanctuary, and vpon ^{*}the altar without, to ¹cleense and sanctify them from the syn and vnclean-
nes

*verf. 18.

†ver. 16 19.

nes of the sonns of Israel. When
 1Exod. 29. the Preists wer cōsecrate the blood
 20. 21. Lev. of their sacrifice, vvas put vpon
 3. 23. 24. 30. their right cares, thumbs, & toes;
 and sprinkled vpon their bodies,
 and garments, that so they might
 be *sanctified*: even as before at the
 making of the covenant, the peo-
 *Exod. 14. 8. ple had ben *sprinkled with blood.
 The holy Ghost thereby signifi-
 †Heb. 9. 13 ing, how by † the blood of Christ
 14. 22. &c. much more, our consciences should
 be purged; and therefore caeth
 "Heb. 10. it the "*blood of the testament wher-*
 29. *with we are sanctified.*

8. The precious oynting oyle,
 †Exod. 30. † made of principall spices, and
 23. &c. called *holie*, did hallow and san-
 †vers. 32. ctify the *Tabernacle and all there-
 *Exod. 40. 9 in, the † brazen altar and all his
 †vers. 10. instruments; the † Laver and his
 †vers. 11. foot; the † Priests & their garments,
 †vers. 13. 15 on whom it was † sprinckled toge-
 †Lev. 8. 30. ther with the blood of their con-
 Exod. 29. 21 *secra-*

ſecration, for their ſanctification;
 and figured out the graces of the
 “Spirit, and †oyntment that wee
 have from him that is holy; that
 †Christ and his ſpirit being in vs,
 the body may be dead becauſe of
 ſyn, and the Spirit life for righte-
 ouſnes ſake; vvhiles the *anoynt-
 ing that we have received, dwel-
 leth in vs, and Chriſt as a †bundle
 of myrrh, lodgeth between our
 breſts. Thus are we made an ac-
 ceptable ſacrifice vnto God, “be-
 ing ſanctified by the holy Ghoſt.

9. The outward means vvhich
 God vſeth, for our ſanctification,
 is his truth or vvord, as it is vvrit-
 ted, †*Sanctifie them with thy truth,
 thy vvord is truth.* By this vvord,
 †ſayth is wrought in vs, which ſayth
 *purifieth the hart, †ſanctifieth
 the beleeuers, and cauſeth them
 to †ſanctify the Lord, (as †vnbe-
 leef maketh men that they ſanctify
 him

“Iſa. 61. 1.

†Iſa. 2. 10

2Cor. 1. 21.

†Rom. 8. 2.

10.

*Iſa. 2. 17

†Seng. 1.

12.

*Rom. 15.

16.

†Iſa. 17. 17

†Rom. 10.

17.

*Act. 15. 9.

†Act. 26. 18

†Eſa. 8. 13.

†Num. 10.

12.

him not; (and therefore is worthily
 caled the * *most holy faith*. The
 * seals of the covenant, do also
 confirm and help forward our faith
 and sanctification; yea even the
 chastisements of God vpon vs,
 have this vse and end, *that we might
 be partakers of his holynes*. And we
 by prayer obteyn at Gods hand,
 as other blessings, so this¹ sanctifi-
 cation both of our selves and of all
 his creatures to our vse. Finally,
 this grace is conveyghed * both
 into our bodies & into our spirits
 even into the whol man* through-
 out; so great is the Holy-one of Is-
 rael in the mids of vs.

CHAPT. VII.

*How the word of God was cōmunicated
 with Adam & his children & of the
 Saints interest in the same.*

FOR asmuch as the word of God
 is the * truth whereby we our
 selves

selves are sanctified, and all his crea- ^{†1Tim.4.5.}
 tures vnto our vse; even the im- ^{†1Pet. 1.23}
 mortal seed, by which we are be- ^{25. Iam. 1.}
 gotten and born anew of Gods ^{18.}
 own wil, that we should be as the
 first fruits of his creatures; and the
 sincere * milk without guile, ^{*1Pet. 2. 2.}
 whereby we are nourished & grow ^{†1Tim.4.6}
 in faith: let vs take a view of this
 treasure and tree of life, which is
 better to the Saints then † thow- ^{†Ps. 119. 72}
 sands of gold and silver, † sweeter ^{†Psal. 19. 10}
 also then honey or the hony comb,
 even sweetnes to the fowl * and ^{*Pro. 16. 24}
 health to the bones, which if a man
 keep, he † shal never see death. ^{†Ioh. 8. 51.}

2. Three wayes ther are whereby
 God maketh himself knowen vnto
 me, The first is by his works; for the
 † invisible things of him, that is, his ^{†Rom. 1. 20}
 eternal power and Godhed, are
 seen by the creation of the world;
 the heavens † declare his glorie, and ^{†Ps. 19. 1.}
 the firmament sheweth the work

of his hands; the beasts if they be
 *Iob. 12. 7. asked *wil teach man, & the fowles
 3. of the heaven wil tel him, the earth
 wil shew him, and the fishes of the
 sea wil declare vnto him; for how
 manifold are the works of God? &
 †Ps. 104. *in wisdom hath he made them al.
 24. 3. But because the world by wis-
 †1 Cor. 1. 21 dome † knew not God in this wis-
 dom of God, though it be ynough
 †Rom. 1. 20 to make al men ' without excuse :)
 it pleased God of his grace to give
 vs his word; as a second and more
 excellent means of knowledge, by
 *Pl. 138. 2. which word he *hath magnified his
 name above al, for it is able to make
 †1 Tim. 3. man † wise vnto salvation; and he
 15. that is of God, † heareth that his
 †Iohn. 8. 47 word, and if any man love him he
 and 14. 23. wil keep the same, and the Lord wil
 love him again and dwel with him:
 but they that refuse & put it away,
 †Act. 13. 46 doe' judge themselves vnworthy of
 everlasting life, and that word shal
 judge

*judge them in the last day; and for ^{†Joh. 12.48}
despising of it, they shall be destroy- ^{†Pro. 13. 15}
ed.

4. Yet is not the outward mini-
stery of the word sufficient, vnlesse
we be also taught of † God himself; ^{†Joh. 6. 45.}
who therefore vouchethsafe to give
vs a third help, even his own †good ^{†Neh. 9.}
spirit to instruct vs, without which ^{20.}
no man can^t say that Iesus is the
Lord. By this his spirit God* re- ^{†1 Cor. 12. 9}
ueileth vnto vs the deep mysteries ^{†1 Cor. 2. 10}
of his gospel, this Anoynting †tea-
cheth vs all things; and that wor- ^{†1 Joh. 2. 27.}
thything which is committed to
vs, we keep "through the Holy
Ghost that dwelleth in vs. Of ^{†2 Tim. 1. 14.}
whom and our communion with
him, more is to be spoken in due
place.

5. The Word of God, (wherof
here we intreat,) was given to A-
dam even in his † vpright state; to ^{†Gen. 2. 16.}
be a law for him to lead his life

in paradise . It was again reveled
 1 Gen 3. 15. vnto him¹ after his fall ; to restore
 46. 17. him grace and life which he had
 lost. And not for himself alone,
 received he this light ; but for all
 his children, that were fallen with
 him into darknes and the shadow
 of death : wherfore he imparted
 * Gen. 4. it to them , as by * the sacrifices of
 Cain and Abel , doth appear. Yea
 † vers. 6. 7. God himself † spake vnto Cain ,
 (though he was wicked and with-
 out faith,) and gave him warning
 of his evil way . Likewise in the
 " Gen. 9. 1. new world, the " covenant of God
 8. 9. 11. &c was by his word renewed with all
 Noahs howshold , wherein vvere
 Cham and Canaan , the vessels
 of destruction . Christ also, the
 † Mat. 13. 3. † sover of that precious seed , let
 4. 5 &c. some fall on the high vway, some
 on stony ground , & some among
 thornes ; from vvhich places no
 fruit did grow. And his disciples
 vvere

were sent to * preach the gospell ^{*Mar. 16. 15}
to every creature, to all nations vnder
heaven. By which appeareth
the bountie of God, that offreth
the word of life vnto all, even as
he causeth his Sun to shine vpon
just and vnjust: and we are taught,
that the word of God, may not
be forbidden to be preached vnto
any people, be they never so pro-
fane or herethenish.

6. But all people to whom the
*vvords of this life vvere spoken, re- ^{†Act. 5. 10.}
ceyved not life by them; for the
vvord profiteth not " if it bee not " ^{Heb. 4. 2.}
mixed vvith beleeft in them that
hear it. And the God of this world ^{†2 Cor. 4. 4}
hath blinded the eyes of many vn-
beleevers, that the light of the glo-
rious gospell of Christ, which is
the image of God, should not
shine vnto the, therefore they stum- ^{†1 Pet. 2. 8.}
ble at the word, being vnpersvada-
ded; to the which thing they were

even ordeyned; and the embassadours of Christ, (to whom he hath committed the word of reconciliation;) are vnto such, the saviour of death vnto death. They hate the light because they doe evil, and wil not come to it, least their deeds should be reprov'd; for wickednes is sweet in their mouth, they hide it vnder their tongue, they favour it and wil not forsake it; therefore "abhorre they the light, and know not the wayes therof, the morning is vnto them even as the shadow of death: so salvation is farr from them," for that they seek not the statutes of the Lord.

7. Againe, because the word of God is contrary to humane reason, and condemneth for foolishnes the wisdom of this world, and calleth men out of themselves, making all the glorie and grace of the flesh, to fade as the flower of

† 2 Cor. 5, 19.

† 2 Cor. 1, 16

* Joh. 3, 20.

Job. 28, 12
23.

"Job. 24.
23, 27.

"Psal. 119.
255.

† 2 Cor. 1.
10,

* Isa. 40, 6, 7
1 Pet. 1, 24.

of

of grasse; and leading vs to Christ
 alone, and him crucified: therefore
 is the preaching of the crosse, to
 them that perish, * foolishnes; they
 *despise all wisdomes counsell and
 correction, and seek after another
 wisdom, and prudence of the flesh,
 which is enmitie against God, and
 cannot be subject to his law; and
 her they follow [†] as an ox that
 goeth to the slaughter, and as a
 fool to the stocks for correction,
 though her * howse is the way vn-
 to the grave, which goeth down
 to the chambers of death, and her
 *ghefts are in the depth of hel.

*1 Cor. 1.

18.

†Pro. 1. 25.

30

†1 Cor. 1.

21. Rom. 8.

7.

†Pro. 7. 22.

*vers. 17.

†Pro. 9. 18.

8. And forasmuch as many affli-
 ctions doe accompany the word of
 † Christs patience, that on them
 which receive it, the [†] Sun of tribu-
 lation or persecution often ariseth,
 and for it they are hated, * impriso-
 ned * exiled or killed; so that a man
 must forsake himself, and † take vp

†Rev. 3. 19.

†Mat. 13. 6.

21.

*1 Tim. 2. 9.

†Rev. 1. 9.

8c 6. 9.

†Mar. 8. 34.

his crosse and follow Christ: therefore also many men, are offended & ashamed of the [†] testimonie of our Lord, & wil not be partakers of the tribulations of the Gospell; but choose ^{*} iniquitie rather the affliction, & count it pleasure to live deliciously for a season, till ease [†] doe slay the foolish, & the prosperitie of the fools destroy them.

9. For when they thus contemn the word; God withdrawveth from them this favour and food of their soules, sending a [†] famine in the land, that their fayr virgins & yong me perish for thirst; & having caused the Sun to ^{*} goe down at noon, & darkned the earth, he letteth the vvalk in their own ignorance unto perdition. So Cain for his crueltie & contempt, being banished from the presence of God; vve find not the benefit of Gods oracles to be after vouchsafed him or his, as vvas

unto

unto † Seths posteritie. The like † Gen. 5, 22.
 is to be minded in the children of 29. & 6, 13.
 Cham, Imael, Esau &c. Who af- 14. &c.
 ter they vvere removed from Gods
 Church, were also deprived of his
 word and doctrine, which he con-
 tinued and increased unto the peo-
 ple that of his grace he called and
 kept to himself as his owne.

o. For the light of the Gospel
 and day of Christ vvas reveiled un-
 to † Abram, Isaak and Iaakob; and † Gen. 12.
 to the Israelites their posteritie, did & 15, & 26
 &c.
 God give * his law by Moses, and * Exod. 10.
 continued the preaching and o-
 pening of the same by other pro-
 phets and ministers; vwhen as the
 heathens had not this help, but lay
 in darknes, hearkning † unto wit- † Deut. 18,
 ches, soothsayers, forcerers, necro- 10, 11, 12,
 mancens, and other like abomina- 14.
 ble instrumentes of Satan, vvhich
 turned to their eternal confusion:
 vwhen as for Israell the Lord their

Deut. 4, 36 God suffered them not so; but * out
 of heaven he made them hear his
 voyce to instruct them, and vpon
 earth he shewed them his great
 fyre, and they heard his voyce out
 of the mids of the fyre, they had
 ordinances and lawes most righte-
 ous, to keep and to doe, which
 * ver. 6, 7, 8 was their praise for * wisdome and
 vnderstanding in the sight and
 mouthes of all peoples. Wherefore
 David provokes them again to
 ‡ Ps. 147, prayse the Lord, who had † shew-
 19, 20. ed his word vnto Iaakob, his sta-
 tutes and judgements vnto Isra-
 el, and had not dealt so with any
 nation. Paul likewise magnifieth
 † Rom. 3, 2. this people greatly, because † to
 them were committed the oracles
 of God; to † them were the cove-
 nants and the giving of the law,
 the service, and the promises. And
 this grace was so peculiar to Gods
 people, that the Law is called by
 the

the holy Ghost, * *the inheritance of* ^{Dout. 33. 4}
the congregation of Iaakob, as being
 their proper right given them of
 God, as any other possession which
 they injoyed: the Saints againe
 taking his testimonies as † an heri- ^{† Psal. 119.}
 tage for ever, for they were the ^{III.}
 joy of their hearts.

II. The drift and scope of all
 Gods oracles was, to call and lead
 men vnto Christ, and by him to
 the kingdom: of heaven, where we
 might glorifie God in our saluati-
 on and life eternal. Our Fathers
 from Adam to Moses, were quic-
 kened & comforted with this pro-
 mise. And though Moses gave
 vs a law, which was the ministry
 of⁹ death and condemnation, by ^{12. Cor. 3, 7}
 reason of sinn that dwelleth in vs,
 yet even he * wrote also of Christ, ^{* Ioh. 5. 46}
 and foreshewed his crucifying and ^{† Ioh. 3, 14.}
 sufferings for our syns, in the * ser- ^{Heb. 9, 7, 8.}
 pent, sacrifices and manyfold ser- ^{9, 11, 12.}
 &c. ^{&c.}

Gal. 3, 24. vices; yea the law it self was our schoolmaister to bring vs to Christ that we might be made righteous by fayth in him, in respect of who the † covenant was many yeares afore confirmed of God, and could not by the law that came after, be disanulled.

12. The hope of salvation for all mankind, was in the promised †Gen. 3, 15. seed: and as God by his word taught men more particularly from whose loynes he should spring; so were they to expect him if they would have life, and keep communion with such as should be his Fathers after the flesh. When the woman Evahs sonns were multiplied, and many of them proved wicked; the hope of the saving Seed, was restrayned vnto Seth* †Gen. 4, 25. set in place of Abel, whom the Serpents seed had muredred. Then were all to look for the Saviour from him; and

and if they sought him in Cains posteritie, they perished for ever. Among Noahs children, Sem† had †Gen. 9. 26. the prerogative, and into his tents 27. must Iapheth (though his elder brother) come for to dwel, and partake of his blessing; and Chams howse was condemned to bondage. After that vnto Abraham was the † Gospel preached, that in †Gal. 3. 8. him all nations should be blessed; and to his Seed * Christ, were the *vers. 16. promises made :then who so beleeved(after knowledg of this promise) in a Saviour to come of any other man; set vp an idol in his hart, in sted of Christ. Among Abrahams offspring, Iudah was chosen governour, and of him should † *shiloh* come, therfore his fathers sons were to † bow †viz Christ Gen. 49. 10. down vnto him, because of him †vers. 8. †Chro. 3. 2. *Ps. 132. 11. †should be the Prince. Of the tribe A. 2. 30. of Iuda, David * was named to be Rom. 1. 3. the

the father of Christ according to the flesh; then were al to beleeeve in Davids sonne; for redemption from synn, and life eternall.

Luk. 1.

In fulnes of time, the Messiah Iesus came, and was borne[†] of Marie the virgin, according to the promises: vnto him now were all people to repaire; and so they did both Jewes and Gentiles, so many as were ordeined, unto life. And if Adā, Noah, Abraham and the other fathers, had now been on earth, they must have embraced this man for their Saviour, and not have sought nor wayted for any other. Therefore the Jewes that rejected him, died in their syns, † because they beleeeved not that he was *Hee*, and the word of God they had not abiding in them, † because whom he had sent, him they beleeeved not: but many of the Gentils trusted in him, after that^{*} they heard the word of, truth,

Joh. 8. 34

Joh. 5. 38.

Eph. 1. 13.

truth, even the gospel of their salvation; & by faith became the^sonns of Abraham, and heyres by promise. †Luk. 19. 9.
Gal. 3. 28.
29.

13. And alwayes before, if any of them hethens, hearing of Gods great name, would repayr vnto his people, they there might freely enjoy this heavenly blessing, to hear the law and promises †red & taught; & being vnited with them in faith, had^t one law for sacrifice & all other services. Yea many such †Deu. 31.
13.
†Exod. 12.
48. 49. strangers were in Israel, in the dayes of Moses, * that went with them *Exo. 12. 38
Num. 11. 46 out of Ægypt, & afterwards dayly their number increased, that in Solomons tyme they were counted and found * a hundred fiftie †1 Chro. 2.
17. three thowland and six hundred persons. Sometimes also the Lord sent his word in some mesure, home to their own countries, as by *Jonah to the Ninevites, though *Jonah. 1.
&c. this

this was more rare, til the Apostles dayes, and then the partition wall being broken down, God imparted again the glad tidings of his salvation to al peoples, though the Iewes

† 1 Thes. 2. could † not endure it.

16.

14. For Christ though he restrained this grace a while, saying to his disciples, *'Goe not into the way of the Gentils, & into the cities of the Samaritans enter ye not :*

† Mat. 10. 5.

† Act. 1. 8.

should be his witnesses both *"in Iudea & Samaria & to the utmost of the earth.* And as he had willed the,

† Luk. 10.

10. 11.

† Act. 13. 51

& 18. 6.

to † shake off the dust of their feet against them, and depart thence: so the Apostles † did, and travayled from place to place, til the people

† Rom. 15.

21.

to † whom God had not been spoken of did see; & they that had not heard, did vnderstand.

15. When thus there was one sheepfold

sheepfold made, both of Lewes and
 Gentils, and their eyes were opened
 to see the wonders of Gods law, & † Ps. 119. 18
 the glorious myserie of mans re-
 demption, reveled and published
 among al nations ^{by} the scriptures * Rom. 16.
 of the Prophets: they whose harts 25. 26.
 God opened, received the word
 *with all readines, and serched the
 scriptures dayly, taking heed to that * Act. 17. 10
 most [†] sure word of the Prophets as
 to a light shining in a dark place, til † 2 Pet. 1.
 the day dawned, and the day star 19.
 arose in their harts. And though
 for that word they found tribulati-
 on as others before them, for who,
 Christ complayned to his father
 saying, *† I have giuē them thy word, &*
the world hath hated them: yet recei- † Ioh. 17. 14
 ved they that word [†] in much afflic- † 1 Thes. 1. 6
 tion, with joy of the holy Ghost, ac-
 cepting it not as the word of men
 *but of God, and holding it forth * 1 Thes. 2.
 as the word [†] of life, which being 13.
† Phil. 2. 16

G

grafted

*Isa. 1. 2, 3. grafted in them † was able to save their sowles.

16. For such is the grace and vertue of Gods word, that it^r turneth the fowl, rejoyceth the hart, giveth light to the eyes, wisdō to the simple; worketh^r faith in God, quickeneth them that hear it; † comforteth the Saints in their troubles, & strengthneth them in their tentations, being the^r sword of the Spirit, by help wherof they vanquish their enemies and * Satan himself; and their own corruptions; & are^r freed therby from the servitude offyn. It is a soveraign preservative from all evils that might befall vs; for as Solomon sayth, † It leadeth vs when we walk, it watcheth for vs when we sleep; & when we wake, it talketh with vs. Also it is^r lively & mighty in operation, sharper then any two edged sword, entring through even to the dividing asunder of the fowl and

& the spirit, of the joints & marow,
and is a discerner of the thoughts
and intents of the hart; and Christ
hath † sanctified and clesed his
church by the washing of water †Eph. 5, 26
through this word, as also himself
sayd to his disciples, *Now are ye clean* †Ioh. 13, 3
through the word which I have spoken
to you.

17. And vnto this church hath he
specially cōmended & committed
those heavenly oracles, binding vp
the testimony and sealing vp the
law* among his disciples, directing *Isa. 3, 16
†his words and writings vnto them, †Rev. 2, 1
and promising that his spirit which 7. & c.
is vpon them, “ & his words which “Isa. 59, 21,
he hath put in their mouth, shall
not depart out of their mouth, nor
out of the mouth of their seed, nor
their seeds seed for ever. Who a-
gaine rejoyce for this word † as if †Psal. 119,
they had found a great spoil, and 162.
their lips, † do vtter praise, when †verf. 71,

he hath taught them his statutes.
 And having all and every of them
 a commune right in this treasure,
 they vse it for the good of their
 own soules and one of another, tea-
 ching, exhorting, admonishing,
 reproving and comforting * one an
 other; which that they may the
 better doe, they are willed the
 word of Christ should
 dwell in them plenteous-
 ly, that if any man
 speak, * it may
 be as the
 words
 of
 God.

*Heb. 10.

24. 1. Thes.

4. 18. & 5.

21.

†Col. 3, 16.

†1. Pet. 4,

11.

Hear my law o my people; incline your
 eares unto the words of my mouth. Pf. 78, 1.

The secret things belong to the Lord our
 God; but the things revealed, belong unto
 us, and to our children for ever, that we may
 doe all the words of this law. Deut. 29, 29.

How God by his word, hath
 alwayes caled & separated
 a people, from cōmunion with
 Divils & wicke^t men, to the fel-
 lowship of his grace,
 by faith in
 Christ.

When our ¹ first parents had ¹Gen. 3.
 revolted frō n God, forsa-
 ken his word the ground of their
 faith and obedience; and imbraced
 the * contrarie vword of the Ser-^{* vers. 5.}
 pent; whereby they were brought
 unto syn, and by syn being finished,
 unto death: they were estranged
 from God, * affrayd of his face & [†]vers. 8.
 voyce, ashamed of themselves;
 and sought to shrowd them among
 the trees, to hide their shame with
 figleaves, and to excuse their syn
 by translating the fault unto others,

1vers. 12.

2vers. 13

thet man to the woman, given him
of God, the woman to the serpent;
but shewed no repentance, neyther
asked mercy for their misdeeds,
though they were summoned to the
judgment of God. Wherefore, had
not his grace prevented them, they
had proceeded on to all manner
impietie, and did and do the Devils,
(whom God hath left in their wret-
chednes;) in whose ill will subjec-
tion, they and wee all their chil-
dren had continue captives, vnto
eternal damnation.

2. But God immediatly manifes-
ted his purpose, according to his
election of grace, by giving to
men that were dead in syn, the
word of life whereby they were
revived; by which word he called
them from Satans service, to his
own again by fayth in Christ, who
should in tyme become the wo-
mans seed, and crush that Serpents
head

head for his chosens sake. He also brake that cursed amitie between men and Divils, and sayd "that he "Gen. 3.15 would put enmity between them; & not that onely, but between the Serpents seed (that is the wicked men and reprobates, who are named the sonnes † of Belial and of †Deut 13, the Divil;) and the womans seed, 13. 1. Ioh 3, that is Christ and his Church, even 10. all men and women that should embrace the faith of the woman now named *Eva*, that is *Living*, and the *mother of all that live. *Gen. 3.20.

3. And Adam which had shewed that singular faith in Gods promise, by naming her † *Life*, whom †Adā vpo she pro- of late he accused to be the in- mise of strument of his death: informed his God caled children in this grace of God; who his wife together with their parents, profes- Eva that sed one cōmune faith & obedience, is Life. which also they testified by their †Gen. 4.3. service and sacrifices †offred to the 4.

Lord. Thus he and his howse were freed from Satans bondage by the word of truth the Gospel which was taught them, and were made

*1 Cor. 1. 2. *Saints by calling.

4. But Cain who was the first seed of the serpent, and therefore sayd in scripture to be of that

†1 Ioh. 3. 10

11. 12.

†Heb. 11. 4.

*1 Ioh. 3. 12

**Wicked one*, being an hypocrite and without † faith, for which cause his ¹ works also were evil: though he were among the Saints,

*1 Ioh. 2. 19

yet was he not * of them, and therefore continued not with them.

†Gen. 4. 6.

7.

“vers. 8.

Yea though he were † warned of God, he would not be amended; but shewed the malice and enmitie of his father the Devil, by “killing his righteous brother. Neyther then. relented he, but added † obstinacie to his bloody act: wherefore he was cursed of God, and fel into ¹ desperation, and condemnation of the Devil.

†vers. 9.

†vers. 13 14

The

5. The peace and communion of the Saints, being by that cattiff thus disturbed and broken; and the deadly warr with the womans seed, by that trump of Satan thus proclaimed: God for the good and preservation of his Church, cast out this synner from his ¹ presence on earth, as he had doon the Angels which had synned, from the same in heaven;) and he being separated from the fellowship of the faithful, dwelt a runnagate in the land of that * name, and an other seed was [†]givē to Eve in sted of just Abel decessed. And so the Church of Christ was propagated, governed by ten faithfull Patriarchs successively; distinguished from the seven ¹ generations of Cain, as in place and estate, so in name; the one sort called the children of * God, the other of men. And whereas the Cainites increased, as

¹Gen. 4, 14, 15, 16.

* A runnagate is in Hebrew called Nad, Gen. 4, 12.

& Cain was driven into the land of Nod, ver. 16. which

took the name of him & his woeful state therein.

[†]Gen. 4, 25 [†]Gen. 5.

¹Gen. 4, 17 &c.

* Gen. 6, 1, 2

wel in wickednes as in multitude
 the Lord to keep his people from
 mixture with them, gave warning
 by * Henoch the seventh from
 *Gen. 5. 32. Adam; who prophesied the de-
 1Indc. v. 14. struction of them and all vngodly
 13. persons, for their wicked deeds and
 cruel speakings; when God should
 come to give judgment, with ten
 thousand of his Saints.

6. But neyther his word whereby
 he admonished his people, nor yet
 †Gen. 6. 3. his spirit which † strove in them;
 could restreyn them from being
 commingled with the profane, and
 †Verf. 2. Serpents seed: for † they coupled
 themselves in mariage with their
 fayr women, whereby there sprong
 *Verf. 4. 13. a tyrannous race of * Giants, by
 whom the earth was filled with
 crueltie. That God seing how his
 children were degenerat & become
 also † flesh, and that † the wickednes
 of man was wexen great, *repented

that

†Verf. 3

†Verf. 5.

†Verf. 6.

that he had made man in the earth,
and was sorry in his hart: Yet war-
ned them agayn by *Noah a prea-
cher of righteousness, and by the
building of the Ark 120. yeres:
which patience they contemning,
God brought the flood vpon the
world of the vngodly, and destroy-
ed them; onely Noah & his howse
were reserved, finding grace in the
eyes of the Lord.

*Gen. 6, 13.
†1. 2Pet. 2,
5.

7. Yet even in that little family of
eight sowles, so wonderously saved
in the water as * by a Baptisme; the
Serpent had his seed stil, which in
proceſſe of time was discovered, in
the person of Cham and his poste-
ritie, and by the Patriarch † Noah
was accursed. Which wicked
brood to get themselves a name,
went about to build a tower vp to
heaven, in [†] in the land of *Shinar* the
place and habitation of * Wicked-
nes; where God confounded their
lips

†1Pet. 3,
20, 21.

†Gen. 9, 22.
24, 25.

†Gen. 11, 2.
&c.
*Zach 5, 8,
18.

lipps, scattred them from thence, stayed their proud building, and *Babel* or *Confusion* is their monument to this day. And when not onely Chams cursed progeny, but also the seed of blessed Sem, even

^{27.} "Gen. 11.

†

† Iosh. 24.2

† Lev. 17.7.

Deu. 32.17.

1. Cor. 10.

20.

* Gen. 12.1.

A& 7.3.

† Heb. 11.8.

"Terah the father of Abram, and Nachor fell to idolatrie, and † they served other Gods, or rather indeed Divils as the [†] scripture also nameth them; then God called * Abram from his countrie, kindred and fathers house, to goe into the land which he would shewe him, unto which calling he † by fayth obeyed, and departed, not knowing whither he went.

8. The Lord who was the cal-

† Iosh. 24.2.

† Gen. 15.7

ler and [†] redeemer of Abram, gave him two gracious promises to confirm his faith; as 1. that he should inherite the land of Canaan to which he brought him: 2. and that he should have heyres of his owne seed

seedⁱ to inherit it after him, even ^{†Gen. 12. 2.}
 a great nation, and one seed spe-
 cially (which was † Christ) in ^{†Gal. 3. 16.}
 whom all families of the earth ^{Gen 12. 3.}
 should be blessed. With these pro- ^{Act 3. 25.}
 mises, and blessing and renoume
 adjoynd to them, the Lord per-
 swaded him to forsake his idola-
 trous countrie and communion
 with idols, and to † walk before ^{†Gen. 17. 1}
 him, who was God the Allsuffi-
 cient, and to be vpright; and gave
 him the covenant of circumcision,
 the † seal of the righteousnes of the
 faith which he had; he gave him ^{†Rom. 4. 11}
 alsoⁱ two sonns, Ismael of Hagar a ^{†Gal. 4. 22.}
 servant, born after the flesh; and ^{23. &c.}
 Isaak of Sarah a free woman, born
 by promise.

9. But he that was born after
 the flesh, fel to profanenes, became
 aⁱ mocker and † persecutor of the
 true and promised seed: wherefore ^{†Gen. 22. 9}
 he was cast out of the church, the ^{†Gal. 4. 29}
 howse

howse of Abraham; and lost the
 †Rom. 9. 7. honor of being reputed his † seed,
 9. or heyr with Isaak the free borne,
 and child of promise.

10. Againe, vnto Isaak were
 †Gen. 25. born † Esau and Iaakob; but God
 †Rom. 9. 13 † loved Iaakob, and hated Esau;
 and he also degenerated and be-
 †Heb. 12. came profane; * sold his birth-
 16. right and † lost his blessing, and
 †Gen. 27. was † separated from his brother
 †Gen. 28. 1. Iaakob, vnto whom alone the blef-
 2-4. & 36. 6 sing of Abraham was derived.
 †Ios. 24. 4.

11. Iaakob (whose name was Isra-
 el) being willed of God to build
 †Gen. 35. 1. him † an altar at Bethel; before he
 would do it, had a care to purge his
 howshold of the false Gods where-
 with they were defiled, who giving
 him both their Idols and idolatrous
 †ver. 2. jewels, he * hid them vnder an oke
 *ver. 4. at Sichem, for he knew that the
 worship of God and of Idols could
 not stand together. Afterwards
 he

he went with his family by the
 * word of the Lord, from Canaan into Ægypt, & was a sojourner in the † land of Cham: where God' multiplied his church exceedingly, as he had promised to Abraham his freind. There when the Israelites forgate the Lord their God, and defiled themselves with the Idols of Ægypt: * he recalled them by his word from those abominations, & † had almost destroyed them for their disobedience. But respecting his own name and glory, he ceased not to visit them; first by his † punishments, then by his' promises and miracles; til he had won them againe vnto his * faith and service.

† Gen. 48. 2
3. & c1

† Pl. 105. 23.

† Exod. 1. 7.

* Ezek. 10. 7

† vers. 8. 9.

† Exod. 1. 23

14. & 2. 23.

† Exod 4. 30

* vers. 31.

12. Then bringing them forth from that both spiritual and corporal bondage, and executing judgments vpon the Ægyptians and vpon their † Gods; he certified Israel

† Num. 33.

4. Exod. 12.

12.

†Ex. 19. 4.
5.

*Levit. 18.
3. 4.

†Lev. 20. 23
24.

†1 king. 8.
53.

Deut. 7. 2.
3.

rael of his end and purpose herein;
which was to † bring them to him-
self that they might hear his voyce,
and keep his covenant, and be his
chief treasure above all people,
though al the earth wer his. Charg-
ing them, not to doe * after the
doings of the land of Ægypt where-
in they dwelt, neyther to doe after
the manner of the land of Canaan
whither he would bring them, nor
walk in their ordinances; but to
doe after his judgements and keep
his ordinances to walk in them, for
he was the Lord their God; and
to this end had † separated them
from other people, even from
among † all people of the earth
did he separate them vnto him-
self for an inheritance. Wherefore
he commaunded † them vtterly
to destroy those cursed nations,
to make no covenant with them,
nor have compassion on them, nor
make

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make mariages with the: for they would † cause them to turn from ^{†vers.4.} him, and serve other Gods, which would be to their destruction; and willed them to ^{†vers.5.21-} abolish all their ^{so chap.12.} idolatrie, with the names & monuments of the same; for that they ^{2.3.} were an holy people vnto him.

13. Iosua, treating with Israel of serving the Lord in vprightnes and truth, † exhorted them to put away ^{†Ios.24.14.} the Gods which their fathers had served in Mesopotamia and in Ægypt; & so to serve the Lord whō he calleth ^{†vers.19.} *holy* and *gealous*, that would ^{20.} not pardon their iniquity or their synne, if they should forsake him, & serve strange Gods. And when the people made choise of the Lord, to serve him; he required them agayn ^{*vers.25.} to put awy the strange Gods that were among them: teaching them and us therby, that Gods true worship, and the service of Idoles, can-

not be joyned together, but the one wil expell the other. Which law when they kept not, but worshipped the Gods of the peoples round about them, and so forsooke the Lord: "his avrath was hot against them, and he delivered them into the hands of spoylers that spoiled them, and they could no longer stand before their enemies; yea the Lord would no more cast out before them † any of the nations which Ioshua left when he died. Agayne when Samuel reconciled them unto the Lord; † he in like manner first procured them to put away their false religion, (which was the cause of their calamitie,) & to direct their harts vnto the Lord, and serve him onely.

14. Neyther did this warning of idolatrie, respect the idols of Canaan onely, but the false religions of all other peoples neer or

farre

"Judg. 2. 12
13. 14.

† ver. 1. 21.

† 1 Sam. 7. 3
4. & c.

furr off, for any other* God besides* ^{Exod. 20.}
 or with Iehovah, they might not ^{23. 25.}
 have or serve. Therefore though
 they had no commission to root
 out any idols save those in Cana-
 an, because that should be their
 possession; yet were they to ^{2.} ^{†Deut. 12. 2.}
 voyd communion with all other ^{†Deut. 12.}
 idolaters; which when they did ^{16, 17, 18.}
 not, but* coupled themselves with ^{*Num. 25, 1}
 Baalpeor the God of the Moabites, ^{23. &c.}
 and* separated themselves vnto ^{†Hos. 9. 10.}
 that *Shame*, and did eat the sacri-
 fices of †the dead: the plague of ^{†Ps 106. 28}
 God brake out upon them, and ^{29. &c.}
 there fell of the Israelites in one
 day ¹ four and twentie thousand; ^{†Num. 25. 9}
 even everie *man that followed
 Baal-peor, the Lord destroyed* him ^{*Deut. 4, 3}
 from among his people.

15. And in no better account
 were the idols and voluntarie ser-
 vices of the Israelites themselves;
 for God by his word forbad them

*Exod. 30.
4.5.

†Exod. 32.

†Psa. 106,
20.

¶vers. 21.

*Nch. 9. 18.

†Exod. 32.

27. 35.

†vers. 10.

*Deut. 9. 20

*Exod. 32.

11. 31. 32.

Deut 9. 25.

26. &c.

*cyther to make or vse any manner idol or similitude, vpon payn of his gealous indignation. Therefore when they had made a resemblance and memorial of their *God that brought them out of the land of Ægypt; and turned him their †Glory, into the similitude of an oxe that eateth grasse: then were they esteemed to have †forgotten God their saviour, and * committed great blasphemies; and for that †sinn many of them died, and all of them † had been rooted out, (with †Aaron himself,) but that Moses stood in the breach, and by * his instant prayer, turned away the Lords wrath frō destroying them.

¶6. Againe when Ieroboam the King of Israel had set up signes for the people to worship their * God (as they thought) that brought them out of the Land of Ægypt; because they were in the Lords account

†1Kin. 12.

27. 28.

account but * *Devils*, and so all that followed them worshiped Satan ^{2Chr. 12. 15.} and not God, yea the people in that estate were[†] without the true God: ^{2Chr. 15. 3.} therefore he ceased not both by ^{1Kin. 13. 1} doctrines and judgments, to keep ^{&c.} and reclaim his people from them; warning[†] Iudah not to sinn, though ^{1Hos. 4. 15.} Israel played the harlot; and forasmuch as Ephraim was joyned to Idols, they should * let him ^{ver 17.} alone and not * seek Bethel, nor ^{†Amos. 5. 5} enter into Gilgal, nor goe to Beersheba, (which were the places of publick worship among them,) but to seek the Lord and they should live, whereas ^{†Amos. 9. 10.} † all those sinners of his people should die; even as Ieroboams house, for his sinn was rooted out and destroyed, from ^{1Kin. 13. 34} the face of the earth.

17. As the Prophets thus witnessed vnto Israel in their several ages: so our saviour Christ when

H 3

he

he came, with his Apostles, first
 laboured to keep and with drawe
 the people from the service of Di-
 vils and idols, whither more open
 or secret. For as he appeared for
 this purpose * that he might looke
 the works of the Divil, and was
 that promised seed which should
 crush the serpents head: so did
 he first himself hand to hand * com-
 bat with Satan, resisted his tenta-
 tions, overcame and put him to
 flight, and would not admit of a-
 ny cōmunion between the Fiends
 and him, nor suffer them to say
 so much as that they knew him.
 He * dispossessed them, of many
 men over whom they tyrannized,
 and commanded his^d disciples to
 doe the like, and ceased not this
 warr, til Satan which had vsurped
 the pryncedome of this world* was
 cast out, even to the death did
 he resist him, and by * death de-
 stroyed

† 1 Joh. 3, 8.

* Mat. 4.

† Mat. 1, 24.

34.

† Luk. 4, 41

28. 2.

† Mat. 19, 1,

8.

* Joh. 12, 31.

† Heb. 2, 14

stroyed him which had the power of death. For though in him the Serpent could find † nothing, yet †Ioh. 14, 30 for his choſens ſake he indured all things: till he had ſpoyled † the †Coloſ. 2, 15 principalities and powers, and triumphed over them in his croſſe: thus teaching us in his own example and perſon, to hate with perfect hatred that enimie of God and man; and to know, that there can no concord be, betwixt* Chriſt & †2 Cor. 5, 15 Belial.

18. Satan being thus † like light. †Luk 10, 18. ning fallen down from heaven, and his place † not found there any †Rev. 12, 8. more, after our Michael had overcome him, † taken from him all his †Luk. 11, 22 armour wherein he truſted, and divided his ſpoyles: many peoples were more eaſily recovered and drawn out of his ſnares; who were all taught by the trumpet of the goſpell, to prepare themſelves

to battel against him, to take vnto them the * whol armor of God, that they might be able to resist in the evil day; to fight the good fight of faith, and by it stedfastly to resist * that roring Lion which walked about, seeking whom he might devour: being with this comforted and assured, that * the God of peace would tread Satan vnder their feet shortly.

19. But because this Adversary would transfigure himself into an Angel of light, and his Ministers also, as though they were Ministers of righteousness: the more care and watchfulnes the Saints were warned to have, least they should be circumvented. They were taught therefore touching all the hethens religion, that whatsoever they sacrificed, they sacrificed to† Devils and not to God; and that Christians might have no fellowship with Devils

* Ephs. 6, 13

* 1 Pet. 5. 8,
9.* Rom. 16.
20.1 Cor. 11. 14
15.† 1 Cor. 10.
20.

Divils, and consequent'y neyther
 with those idolaters which igno-
 rantly worshiped such: but must
 *come out from among them, se- ^{*2Cor. 6. 17}
 parate themselves, and touch no
 vnclean thing: for they could not
 be partakers [†]both of the Lords ^{†1Cor. 10.}
 table and of the table of Divils, ^{21.}
 two such contrarie maisters [†]they ^{†Mat. 6. 24.}
 could by no meanes serve. And
 if they joyned with the wicked in
 their worship, or haunted their
 assemblies; even as in Israel they
 that did [†]eat of the sacrifices, were ^{†1Cor. 10.}
 partakers of the Altar; whereby ^{18.}
 they had part and interest in the
 whole worship, and the God wor-
 shipped: even so had they with Sa-
 tan, that did eat of his sacrifices
 in his temples; how ever they
 might perswade themselves other-
 wise, because they did know the
 idol ^{*}was nothing. Wherefore ^{*1Cor. 10.}
 they were forbidden all cōmunion ^{19. & 8. 1. 5}

H 5

with

*1 Cor. 10.

34.

†112. 44, 10

with such, and exhorted to * flee from idolatry; for behold *all that are of the fellowship therof shalbe confounded*, * as sayth the Prophet.

† In the
book of
Revelation

1 Rev. 9. 20.

* 1 Tim. 4. 1.

† Rev. 16,
23. 14.

20. And because this old serpent would creep again into the church and paradise of God, to seduce the Saints, and set his own throne there; the Lord Iesus by his Angel certified his servant Iohn, and by him hath warned us all, that the Christians also would in time forsake the true service of God in spirit, and would worship' *Divils*; even idols of gold and silver and brasse and stone and wood; being drawn herevnto by the effectual delusion of Satan in his eldest sōn Antichrist the child of perdition; whose doctrines would be the *doctrines of Divils*; whose kingdome should be menaged by * *spirit of Divils*, and men drawn by them to battell against God almighty. Hereupon is that

is this glorious synagoge proclay-
 med with the lowd v yce of an
 heavenly Angel, to become the
habitation of Devils, and with an ^{†Rev. 18. 1}
 other voyce^{2.} all Gods people are ^{†vers. 4.}
 willed to goe out of her, that they
 partake not in her synns, & receive
 not of her plagues: for if^{*} any man ^{†Rev. 14. 9.}
 worship that beast or his image, or ^{10.}
 take his mark; he shal drink of the
 wine of Gods wrath, and be
 tormented in fyre and brimstone,
 before the holy Angels and be-
 fore the Lamb, and the smoke
 of their torment shall ascend ever-
 more.

21. And as by the word of Christ
 men were withdrawn from idola-
 trie and communion with the wic-
 ked; so were they also exhorted to
 draw neer to the Lord, & in fayth
 and love to cleave vnto him alone:
 that turning from darknes to light,
 and from the power of Satan vnto ^{†A. 2. 26, 28}
 God

God, they might receive forgiveness of sinns, and inheritance among them which are sanctified by faith in him. They were therefore ¹ informed in the myserie of the Gospel, baptised into the name of the Lord in who they beleaved, separated from others* that frowardly refused, had their * assemblies for prayer, doctrine and other holy exercises, which they were exhorted to continew, taking heed that they were not vnequally yoked with infidels of the world; nor commingled with open sinners in the Church, but to † cast out the wicked from among them, that they might be joyntly a sweet new lump, as they were severally ¹ vnleavened loaves, and so to serve * the Lord as they might please him with reverence and feare, * keeping themselves from idols, and † vnspotted of the world.

Thus

¹Mat 28.19¹⁰Act.2.

14-38, and

3.34-38. &

10.36-48.

*Act.2.40.

& 19.8-9.

†Act.1.13.

14-15. & 2

1, & 12, 12

& 14.27.

7Heb.10.

25.

12Cor.6.14

11Cor.5.9.

11, 13.

1vers 7.

*Heb.12.

28.

†1Ioh.1.31

†1Iam.1.27.

22. Thus hath God taught us,
that all Idolatrie, whither of Pay-
nims, Iewes or Christians, is the
worship of *Devils*: and from it, hath
in all ages since the world began,
caled his elect; that they shūning
the Societie of the Serpent and his
seed, might repair to *the Lamb *Rev. 14.
that standeth on mount Sion, ha- 1, 4.
ving his Fathers name written on
their foreheads, and follow him
whither soever he goeth; might
walk in the *light of the heavenly *Rev. 21. 24
Ierusalem, and there have fel-
lowship with the Lord & one
with an other; to their pre-
servation from death, &
the glorie of God in
their eternal life
and salvation.

HOW FAR WE MUST
 avoyd cōmunion with
 Devils: & how far
 with the wicked
 men

FOrasmuch as Satā is an open
 professed adversary of God &
 men alwayes, and al his ende-
 vours tend to the Lords dishonour
 & our destruction; neyther is there
 any bond of nature or otherwise
 between him & us, that we should
 have entercourse with him, or seek
 his good or peace for ever: there-
 fore are we absolutely forbidden
 all manner communion with him,
 in things spirituall or humane; all
 which we may reduce vnto foure
 heads.

2. The first concerneth our faith,
 that we give no credit to his word
 as did our * first parents, nor ad-
 mit into our harts any of his do-
 &ines or damnable heresies; which
 are caled

* Gen. 3.

are called by the Apostle *doctrines ^{1 Tim 4.1} of Devils: but that we hold fast the word of life taught us of God in his scriptures onely, * avoyding ^{2 Cor. 11. 3. 2 Tim 2. 19. Tit. 1. 13} all errors and lies in religion; whether hethenish Iewish or Antichristian; for whosoever be the instruments, Satan is the Father of them, and by them doth draw men vnto destruction . ^{1 Ioh 8. 44. 2 Thes. 2. 9. 10. 11. 12.}

3. The second concerneth our outward cariage, that we doe not present our bodies; or by any thing that we have, give maintenance to his worship and service, where or howsoever: but as our bodyes and spirits are the Lords, *so with them both to glorify, and serve him onely, and honour him with our substance; fleeing all idolatrie which is Satans worship, and outward communion therewith; & not vpon any pretense, eyther of our own knowledge, and inward dislike

^{1 Exod. 28. 5. Nū. 25. 2. 3. Psal. 7. 7. Dan. 3. 18. 1 Cor. 10. 14. 20. Rev. 14. 7. 9. 10. 1 Ezek. 16. 17. 18. 19. Hof. 2. 8. 1 Cor. 6. 20 Mat. 4. 9. 10 Rom. 6. 13. 1 Prov 3. 9}

dislike of the Idol, or the pleasing of others, or winning them by this means to the fayth, or avoyding of our trouble, or presuming of the mercy of God, or the like; to participate in the service & sacrifice of Divils. God in his law gave this generall precept for his people, *they shal no more offer their offrings to divils;* and in the Gospel we have this instruction, *'ye cannot be partakers of the Lords table, and of the table of Divils.*

†Lev. 17. 7.

11Cor. 10.
21.

4. The third concerneth divilish arts, wherby many mē have fellowship with the damned spirits; as Conjuring, enchantment, witchcraft, sorcerie, divination, charming, necromantie, and all other of the like nature. Touching which Gods law forbiddeth two things, 1. that no man should himself vse any such cursed craft, many of which are particularly named, *Dent.*

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18.10. 11. but man or woman that had such spirits, † should die the death: 2. also that none should † seek vnto such for instruction or counsel in any matter, for so they should forsake the living God, and turne to the dead. Wherefore this transgression is noted for one of the two causes of King Sauls death: that he * sought and asked counsel of a familiar spirit, (by a witch at † Endor,) and asked not of the Lord. And as Christ would not † have the Divils to beare witness of him; so neyther would the Apostles suffer a mayd which had † a spirit of Divination, to acknowledge them to be the servants of the most high God, and preachers of the way of salvation. Finally, not onely these evil arts, and practisers of them; but all books or writings, or other meanes which may nourish the same, are to be shunned and

† Lev. 10, 27
Exod. 22, 18
† Isa. 8, 19,
Deu. 18. 14.

* 1 Chro. 10,
13, 14.

† 1 Sam. 28.
7, &c.

† Mar. 1, 34.

† Act. 16, 16
17, 18.

abolished: as the practise of the Christiāns, that *burned their books of curious crafts, doth teach us.

*Aū. 19. 19

5. The fourth head concerneth Satans tentations, suggestions, and provocations unto evill; whereby he dayly solliciteth every mā unto syn: all which we ar taught of God

†: Pet. 5. 9.

Iam. 4. 7.

† Eph. 4. 27.

† Eph. 6. 16.

13, 14. &c.

carefully to *resist, giving no †place to the Divil, but by faith to quench all his fyerie darts; and being armed with the whole armour of God to stand fast in the evill day, &

*Mat. 6. 15.

in our prayers to desyre * that we may be delivered from that Wicked one. Herein all the Saincts, while they live on earth, come short of their dutie; and too often doe admit of fellowship with the Divil; by reason of the corruption of nature, and infirmity of the flesh: but by faith in Christ we

† Rom. 16.

29.

overcome and triumph, and †shall in the end have full redemption from

from all these evils.

6. Thus are we taught of God to resist Satan, and avoyd all manner fellowship with him to the utmost of our power: because all his endeavours are against vs for evil, neyther can we work in him any good, by any meanes, at any time. But the estate of the wicked men, is otherwise to be considered; because they and we are all one flesh and blood; are all placed of God, to live together in this world, & enjoy mutually his common blessings, as the light of the sun, the rayn, & fruits of the earth, and other creatures; besides our civil societie in common weales: so that we cannot avoyd all meddling with them, except we should go out of the world as * the Apostle teacheth. Also of many of them there is hope, that they may be converted from their evil wayes; which

1 Cor. 5. 10

I 2 by all

by all good and gentle meanes we should procure. Howbeit of sinners there is difference to be made; for some are yet uncalled to the knowledge and faith of Christ; others are called, and doe proteste one cōmon faith in Christs Church with us, but walk unworthie of the same, and some have departed from the faith and obedience wherevnto they were come, and are cast out of the Church, * delivered unto Satan. Of our speciall dutie to such as being in the Church doe transgresse, it resteth to be spoken hereafter; here I will treat of wicked men in general.

*1 Cor. 5, 5.

2 Tim. 1, 20

7. Concerning whom, we are taught of God, not to communicate with them in any evil action; as not to * run with the thief nor partake with the adulterer, nor to * walk in the way with those that lay wayt for blood; nor * keep

*Psa. 50, 18.

†Pro. 1, 10.

11, 14, 15.

Pro. 23, 20

com.

company with drunkards or gluttons, ^{or} have * fellowship with ^{*Eph. 5. 11.} any other their unfruitful works of darknes, but reprove them rather and avoyd them; especially their spirituall and religious actions, as[†] not to offer their offerings of blood, nor make mentiō of their names with our lipps, not to frequent their † assemblies, nor eat of their sacrifices, though they[†] call and invite us therto; for even the word of God, and all other holy things * are polluted among them, ^{†Psa. 16, 4.} their prayers[†] turned to sinn, and their sacrifices † abomination to the Lord. <sup>†Psa. 16, 5, 6
Exod. 34.
15. Nu. 25,
2. Prov. 9.
15. &c.
*Num. 19,
22, Hag. 2,
12, 14, 15.
Tit. 1, 15,
16.
†Psa. 109, 7
†Prov. 15, 8</sup>

8. And not in hart and mynd alone, are we to mislike and eschew their idolatries, and other evil actions: but to keep our fbodies as well as our spirits pure, because Christ hath redeemed both, and with both we must glorify God. We may

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not

*Jer. 5, 7.

†Exo. 23, 13.

Hof. 2, 17.

†Hof. 13, 2.

1 Kin 19, 18.

Ex. d. 20, 5.

11 Cor. 10,

14--20.

Hof. 4, 14.

*Ezek. 13, 6

11. Pf. 14, 1.

4.

†Den. 13, 6

& 33, 9.

†Exo. 23, 2.

Mat. 7, 13.

†Dan. 3, 14.

15--18. Act

4, 19.

*2 Cor. 6, 17

& 7, 1.

not therfore * fwear by their idols
 nor * make any other religious
 mention of them with our lipps.
 We may not † kisse them, nor bow
 the knee, nor doe any other signe
 of reverence unto them. We may
 not present our bodies at their ho-
 ly feasts, in their hallowed pla-
 ces, nor suffer our mouthes to * cat
 of their delicates; much lesse re-
 pair to any such places for the re-
 past or feeding of our soules. We
 may not eyther † at allurement of
 parents, brethren, or most deare
 freinds; or by the example or en-
 tisement of the † multitude, or by
 the † commandement of the Magis-
 trate, doe these or any these evils:
 but following the vvord of God
 to * separate our selves, touch no
 unclean thing, clense us from all
 filthynes of the flesh and spirit, and
 so grow up unto full holines in the
 feare of God. Finally; we may not
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*joyn our selves in mariage, with any that are not of the same faith and felowship with us, in the Gospel of Christ.

*Gen. 6, 2.
Mal. 2, 11.
1 Cor. 7, 39.

9. The causes of this restraynt & separation from the wicked, are. First the will & glorie of God, who to the end we might be his, hath severed us from other people; and upon this condition hath promised to *accept us, and †marie us unto himself in faith, that we should give our selves talone to him and to his service, and not rune a^r whoring after strangers. And hath made this our refreyning from communion with the wicked, *one expresse & special part of his covenāt with us. Secondly it is for our owne good, least by familiarity with the wicked *we should learn their wayes, and receive destruction to our souls, as others before us, by and for like cariage have done. Therefore are we

†Lev. 20, 16

*2 Cor. 6, 17
†Hos. 2, 20.

†Mat. 4, 10.
†Deu. 31, 16
17.

*Exod. 34, 27. with
vers. 31, 15,
16.

†Pro. 22, 25

†Ps. 106, 35
36. Deu. 4, 3

†Prov. 7.
21--25, 27.

*Rev. 18. 4.

‡1. Pet. 4. 4

‡A^ct. 2, 37,
40, 41.

†A^ct. 19, 9.
& 13, 45. 50
51.

*A^ct. 26, 18.

Rev. 2, 13.

2 Cor. 6,

25, 17.

† warned, not to wander in their pathes, nor let our hart decline to their wayes; for they goe down to the chambers of death: and if we be* partakers in their sinns, we shal receive also of their plagues. Thirdly it is for the good of those wicked men themselves, (if such be the grace of God towards them,) or for their more certayn and just condemnation; that seeing vs to separate from them, * and thinking it strange that we run not with them vnto the same evils; hearing our reproofs and witnes against them; are eyther †drawen to consider their wayes, and turn their feet vnto Gods testimonies, or els † blaspheming, persist and are hardned in their evil course vnto judgment. Fourthly it is for the overthrow of * Satans throne and kingdome, which the words and works of the Saints do beat down

day.

dayly, discovering his errors and abominations, keeping themselves, and drawing others from his deceptions and snares: whereas by* communicating in those evils, they ^{1 Cor. 10. 20. 21.} should both honour and advance that enemy; and strengthen the wickeds hands, that they should not turne from their impietie.

10. But though we may have no communion with the wicked in their religion, nor any other evil action, against either table of Gods Law: yet in civil affayrs ^{1 Cor. 10. 7.} we are taught of God to converse with them in peace. As to* eat ^{† Gen. 23. 3 4. - 16. 1 Gen. 14. 13. Deut. 10. 10. 12 Sam. 10. 2} and drink with them,*buy and sell, make † covenants of peace, † shew kindness to them, pity their estate,*love them, †relieve their wants, and † receive from them for our relief; “pray for them, labour by all gentle demeanure † to convert ^{† 1 Tim. 2. 3 4. 1 Tim. 2. 24. 25.} them from their evil way, and doe

*Gal. 6. 10.

any * good we can to their soules
or bodies, or any thing that is
theirs. And if we live in their

†Rom. 13,

3. 2, 1 Pet.

2, 13, 14.

†Mat. 22

31.

to be[†] subject to al civil Magistrates
high or low, and that of conscience;
pay them †their tributes, customes
and other like duties for their cō-
mon wealth; to beare their exac-
tions, oppressions, persecutions,

Mat. 5. 39.

Rō. 12. 19.

*Luk. 23, 34

Act. 7. 60.

'patiently, without rebellion or re-
sistance; and even pray * for them
that shall so misuse us: that thus
as much as in us lyeth, wee may
doe good unto, and haue peace

†Rō. 12. 18

with * all men, in all things
except syn; and be perfect,

†Mat. 2. 45.

48.

†as our father which is
in heaven is per-
fect

How the sainēts are called out of themselves, and taught to forsake their own wayes and works, that they may have cōmunion with God in Christ.

FOr asmuch as all men bear in their bosomes natural corruptions, bred with them in the womb, & brought up with them from the cradle, whereby they are all alike children of wrath: our separation from other wicked, will little availe us, unlessse we be also separated from our selves, and learne to renounce the lust and affections, yea even the fayr-seeming workes and wisdom of the flesh. For what avails us the better for avoiding outward pollution by others, if a fretting leprosy cleave to our flesh & bones, and our own clothes doe make us filthy? † Ps. 50, 5.
† Eph. 2, 3.
† Job. 9, 31.

2. To draw us therefore quite out of the miry pit of corruption, the Lord hath called us from the love
and

and liking of our selves also; as being naturally both his enemies and our own; teaching us that our wits are * incapable of his heavenly mysteries, our reason * enmitie against him & his law; our thoughts & purposes [†] evil, our affectiōs [†] brutish, our wisdom [†] foolishnes, all our glorious grace [†] as the flour of grasse: and that therefore we must be turned and become * as litle children; even [†] born againe, or els we cannot see the kingdome of God.

3. In matters of religion, we must not doe what * seemeth good in our owne eyes, not [†] choose our own wayes, nor [†] forge things out of our own harts, nor * make ~~our~~ our selves any similitude of things in heaven or earth, nor walk * in our own counsels: for what is man that he should invent services of God, or doe any thing which the Lord requi-

"requireth not at his hands. The things of God † knoweth no man but the spirit of God; of him therefore we must learn his seare, what he commandeth, that onely must we doe, ' we may not put to it, nor take ought from it. For when Israel let their own thresholds and posts by the Lords, *they defiled his holy name with their abominations.

4. The * mysteries of his faith, we may not measure by "carnall reason, or our own shallow understanding; but learn with reverence to beleeeve all his words; knowing that † the things which eye hath not seen, neyther ear heard, neyther came into mans hart, are which God hath prepared for them that love him: and neyther 'flesh nor blood, but himself dooth manifest them unto us; and as his words are spirit and life, so is it his

"Isa. 1, 12.

1. Cor. 7, 31.

1. Cor. 2, 13

Deut. 12.

32.

*Eze. 43, 8.

† 1. Tim. 3.

16.

"Ioh. 6, 52.

60. 63.

† 1. Cor. 2, 9.

Mat 14, 17

Ioh. 6, 45.

*1 Cor. 2, 10

1 Ch. 6, 63

Eph. 3, 3, 5.

*his spirit that searcheth all, even the deep things of God, reveleth them unto us and quickneth us.

† Heb. 11, 1.

* Rom. 4, 20

21, 18.

* Heb. 11,

33.

† Deu. 1, 19,

20, 21, 26.

32, 45, 46.

Heb. 3, 19.

5. The promises which are made us, we must embrace not by sight but by faith, which is the evidence of things not seen. And seem they never so unlikely or impossible, yet ought we not to doubt of them, or reason against them through unbelief; but even above hope to believe under hope: being fully assured that he which hath promised is able to doe it. For as Sara received strength to bring forth a child when she was past age, *because she judged him faithfull which had promised: so contrarywise, the children of Israel, when God had brought them through the wilderness even to the borders of the land of promise; yet could they not enter in, because of their unbelief.

6. The commaundements of God

God, how hard or unreasonable
 soever they seem, we must readi-
 ly and cheerfully obey; laying a-
 side all * excuses, † delays, † feares, *Exo. 4, 1, 2.
 or other things that may hinder us: 10. 13, 14.
 knowing that all * his precepts are † Psa. 119,
 perfect, righteous, pure, and just. 60.
 Therefore when God calleth us, we 11 Sam. 15.
 must follow him * though wee 24. Ier. 1, 7.
 know not whither wee shall come; 8. 17.
 when he sendeth us to any place of * Psa. 119, 7,
 danger, we must goe † though we 8. & 119.
 know not what may befall us there; 128.
 when he commandeth us a thing, † Heb. 11, 8
 that is both † against nature of man, Ioh. 21, 19.
 and promise of God, we must 22.
 obey without murmuring or reaso- 1 Act. 20, 22
 ning: yea even to * the death must 23, 24. Luk.
 we be obedient, that we may re- 10. 3.
 ceive the crown of life. † Gen. 22, 2,
 3. Heb. 11,
 17, 18.
 * Phil. 2, 8.
 Rev. 2, 10.

7. In all our trials and tribula-
 tions, we must in faith & patience
 possess our soules. We may not † Num. 20,
 1, 3, &c.
 *murmure, though we want both Exo. 15, 24.
 bread

bread and water; nor speak against

*Num. 21. 4

5.

†Exod. 14. 9

11, &c.

*Ps. 3. 6.

2 Kin. 6. 15,

16.

†Ps. 66. 12.

*Ps. 44. 11,

17, &c.

†Rom. 8. 37

†Isa. 28. 16.

†Hab. 2. 3.

2 Kin. 6. 33.

Lam. 3. 26.

*Ps. 80. 4.

†Ps. 12. 2.

God, * though our way be never so grievous.

When we be in danger of our foes pursuing vs, † we

must not complain; nor be affraid, "when they beset vs round about.

If God'cause men to ride over our heads; if he lead us into fyre and

into water, if he give us as * sheep to be eaten, and scatter us among

the nations; if he smite us down into the place of dragons, and cover

us with the shadow of death: yet may we not forget him, nor deal

falsly concerning his covenant; but in all these triumph * as more then

conquerours, through him that loved us. When in our troubles

we expect his salvation, we must not make hast, and † though it tary,

we must wayt; if he hide his face from us, and * be angry against our

prayer, so that we cry by † day, but he heareth not, & by night, but have

no audiēce; if he put vs back as dogs Mat. 15. 26
 unworthy of his grace; if he turne
 himself to be cruel against us and to Job. 30. 21
 be enimie to vs with the strength of
 his hand: yet must we remēber that
 he is the rock of our saluatiō & say,
 *I will wayt for the Lord that hath Isa. 8. 17.
 hid his face from Iaakob, and I wil
 look for him; * Lo though he slay Job. 13. 15.
 me, yet wil I trust in him.

8. Notwithstanding all these and
 whatsoeuer els we can do or suffer
 for his names sake, yet must we emp-
 ty & cast down our selues before
 him, confessing that † we are but † Luk. 17.
 vnprofitable seruaunts, we have done 10.
 that which was our dutie to doe:
 and it^r is nothing to the Almightye
 that we are rightecus, our *weldo- † Job. 22. 29.
 ing extendeth not to him. Neyther & 35. 7.
 *for our works done, or of him † Psa. 16. 2.
 foreseen to be done, hath he saved † Rom. 3. 27
 and caled vs with a holy calling; but & 7. 11.
 according to his own purpose and † Tim. 1. 9.
 grace, which was giue to vs through

- Christ Iesus before the world was. And because we are al too wel perswaded of our selves and our good deserts, the Lord useth two means for to humble us; the one is his Law which sheweth us our synns & infirmities; the other, † *Corrections* whereby he openeth our eares, to cause us to turne away our work, & that he might cover our pride; of both these Solomon sayth *the cōmandment is a lantern, and the law a light; & corrections for instruction, are the way of life.*
9. The Law * reveleth our synns which lay hid within us, and sheweth our weaknes to be greater thē we could imagine. For first wee are † alive (in our own conceyt) without the law, and will not stick to say † *Al that the Lord cōmandeth we wil doe.* But when he speaketh, we † can not endure to heare the law at his mouth, but run away. Or if
- Job. 33, 16
17.
- Prov. 6, 23
- Rom. 3, 20
- Rom. 7, 9.
- Exod. 19, 8
- Exo 20, 19
Deut. 5,
3.

if we doe receive it, it is with a vail
 *over Moses face, not discerning ^{Exo. 34,}
 the true nature of the Law which ^{30-33.}
 is *spirituall, or end of the same, ^{Rō 7, 14.}
 which is to † bring us to Christ: ^{Gal. 3, 24.}
 but in hypocrisie, with hollow
 and covered harts, imagining the
 outward observatiō therof howso-
 ever it be, to be sufficient. But whē
 it cōmeth in deed to our cōscience,
 we die, † for syn (which we thought ^{Rō 7, 9.}
 was dead) reviveth, and * taking ^{† ver. 11.}
 occasion by the cōmandement, de-
 ceiveth us, and thereby slayeth us;
 and when the law sayth, *Thou shalt*
not lust, syn * worketh in us al man- ^{† ver. 5.}
 ner of lust. And as the Israelites ha-
 ving heard the thundring voice of
 the Lord from heaven, forbidding
 them to have any other Gods
 before his face; did before fourty
 dayes were expired, forget both ^{Exo. 19, 8.}
 their “ promise, and their † fear, ^{† Exo. 20, 18}
 &c. ^{&c.}
 & † God himself their saviour, and ^{1 Pē 1, 6, 12}

*Exo. 32, 7,
5.

†Rom. 7, 13

†Rom. 4, 15

*Rom. 1, 18

†Rom. 7,
14.

“Rom. 7,
18.

†Phil. 2, 13.

†Rom. 7,

24.

*made them Gods of metall: so is it with us all, when the cōmandement cōmeth, syn aboundeth and † appeareth to be syn, yea out of measure synfull. And because the wages of syn is death, the law also † causeth wrath, which is * revealed from heaven against all ungodlines and unrighteousnes of men. Then are we cast down with sight and horror of our wretched case; and the more we strive to rid our selves out of these snares of hel, the faster we are intangled: for we find our selves * carnal, and sold under syn; so as if we have wil to do good, yet “ find we no meanes to performe it; and without Gods grace we can neyther † wil nor doe. Wherefore we † crie out upon our misery, and should die in despayr, were it not that God did cause his favour in the face of Christ to shine upon us: in whom
being

being grafted by faith, we*are dead ^{Gal. 2, 19.}
 to the law, but alive vnto God by ^{20.}
 bekef in his son, who hath loved
 vs, given himself for vs, and liveth
 in vs. Thus is the law, a light to dis-
 cover, a fyre to burne, a*hammer ^{Jer. 23, 19.}
 to break whatsoever in vs is exalted
 against God, & is†a scholemayster ^{Gal. 3, 24.}
 to lead vs to Christ, that we might
 be made righteous by him, after
 that we are stript naked of our own
 misconceived righteousness; and ha-
 ving our ¹ filthy garments taken ^{Zechar. 3,}
 frō vs, may be arayed with change ^{4.}
 of rayment, even that* fine-linen ^{Rev. 19, 8.}
 pure and shining, which is the
 righteousness of the Saints.

10. The chastisements of God,
 are an other good mean to thumble ^{Lev. 26, 39}
 our stubborne nature, & vn baptised ^{40, 41.}
 harts: making vs to¹ search & trie ^{Lam. 3, 39.}
 our wayes; and turne againe to the ⁴²
 Lord; to*crie vnto him in our dis- ^{Psa. 107, 15}
 tresse; to have care to¹ learn & keep ^{13, 17, 18, 19}
 his ^{& 78, 31.}
^{†Ps. 119.}
^{67, 1.}

Deut. 8, 2.

Job. 33. 19

10--27. 28.

2 Cor. 1, 8,

9.

† Pro. 29. 15

Heb. 12,

10.

† Num. 15.

40.

his word. By them he † proveth vs, to know what is in our harts, & letteth vs have experience both of our own infirmities, and of his power & grace. By them he bringeth vs to an humble confession and sorrow for our syns, and so delivereth our sowles from going into the pit. By them and our weaknes in them, he teacheth vs to * trust in him and not in our selves. Thus the rod and correction giveth vs wisdom, and wee are chastened for our profit, that we might be partakers of his holynes.

11. And thus God calleth vs out of our selves, from the vnbeleef, blindnes, hypocrisie, hardnes of hart, pride, wantonnes, and all other inordinate affections that do possess vs, that we may beleewe, love, feare and obey him alone; that we may † remember and doe al his commandements, and be ho-

ly

lyvnto our God. He teacheth vs
 to deny vngodlynnes and worldly
 lusts, even such as "fight in our ^{1st Jam. 4, 7.}
 own members; that †our old man †Rom. 6, 6.
 being crucified with Christ, the
 body of syn may be destroyed and
 we serve syn no more. But ha-
 ving †our soules as weanlings with ^{†Psa. 131, 2.}
 vs, withdrawn from all carnall plea-
 sures, and having * cast off every *Heb. 12, 1.
 thing that presseth down, and the
 syn that so easily compasseth vs a-
 bout; may delight in the Lord and
 in his law, depending vpon him
 alone for life succour and salva-
 tion; neyther dispayring for our
 evill deeds, nor boasting of our
 good, but by faith taking hold
 vpon Christ and saying, ^{†Psal. 73.} *Whom* ^{25, 26.}
have I in heaven but thee? and I
desire none in the earth with thee:
my flesh faileth, and my hart, but God
is the rock of my hart and my portion
for ever. Then bidding farewell

K 4 to the

to the world, and meekly taking
“Ioh. 12. 25 our crosse upon us, as men “hate-
†Rev. 14. 4. ing our own life heer, to †follow
the Lamb whither soever he go-
eth and shall bring us, to moun-
taines or deserts, to hunger or
thirst, to cold or nakednes, to trou-
ble of body, or grief of mynd,
to feares or terroures, or even to
the dust of death: knowing that
in all he will susteyn us, and in the
end, wipe all teares from our eyes;
after we have gone into fyre and
Psa. 66. 12. into water, † he will bring us out
into a welthie place: in our weak-
nes he will strengthen us, in our
wants he will relieve us, in all our
cares, doubts, dangers and distres-
Psa. 73. 24. ses, he will guide us by his coun-
sel, and after receive us to glorie.

12. But these things are so hard unto
flesh and blood, that the naturall
man chooseth rather to remayn stil
in his wofull state, and injoy the
momen-

momentany pleasures of syn, then in such streights and difficulties to follow Christ. For it is a heavy thing to renounce and forsake his own affections, to condemne his own wisdom for foolishnes, to rest wholly vpon Gods word and promises, when nothing is seen but present want & calamitie; to abandon pleasures, to tame and subdue his wanton lusts, to beare cheerfully the reproches & persecutions of the world, & whatsoever els God shal bring vpon him; oftentimes to the losse of friends, wife, children, goods, lands and life it self. Therefore this state is in deed ^a Denial of our selves, & carying of our crosse dayly: ^a Mortification of our earthly members, even ^a dayly dying and ^a breathing out of the ghost. As the sacrifices given unto God were ^a killed, salted, and sent up in fyre; so wee that must give vp

Luk. 9, 23.

Col. 3, 5.

1 Cor. 15,

31.

Psa. 86. 15

Lev. 1. 5.

Ecc. 1. 2.

43. 24.

- *Rom. 12, 1 our own * bodies for a living sacrifice, must also be salted with fyre, as* Christ hath sayd. And as himselfe (fulfilling the figure of the syn offrings which were burnt without the camp,) "that he might sanctify vs with his own blood, suffered without the gate of Ierusalem, so must we likewise go out of the camp, bearing his reproch; which we never do willingly, til he tdraw vs. For this our new birth, is not ' of blood, nor of the will of the flesh, nor of the will of man, but of God; who regenerateth, calleth and sanctifieth his Israel, increasing them with men like a flock; *and as the flock of holinesses, as the flock of Ierusalem in their solemne feasts, so filleth he desolate cities with flocks of men, which being by the ministry of the gospel *offred vp for sacrifices, are acceptable being sanctified by the holy
- †Mar. 9, 49
 "Heb. 13.
 13. 12. 13.
 †Song. 1, 3.
 Iohn. 6. 44.
 †Ioh. 1, 13.
 *Eze. 36, 37
 38.
 †Rom. 15.
 †6. Isa. 66.
 26.

holy Ghost.

13. When thus we be changed by the power of Gods grace, & hav got the victorie of our selves, subduing and ruling over our own spirits, which as Solomon sayth⁴³ is ^{Pro. 16. 32} better then if we wan a city; when we have hearkned to the crye of the †Voyce, that all flesh is grasse, ^{Isa. 40. 6, 7} & all the grace thereof as the flower of the feild, and when we have found our grasse to be withered and flower faded, because the spirit of the Lord hath blown vpon it: when the strong hold of our imaginations is cast down, and every¹ thought brought into captivity to the obedience of Christ; ^{12 Cor. 10. 5} when we have discerned our synns, felt the smart of them in our consciences, ^{* Lev. 16. 39} pined away for our iniquities, and ^{† Ezek. 10. 43.} judged our selves worthie to be cut off for all our evils; when we have renounced all
con-

- confidence in our selves, rejected
 "Isa. 64. 6. all our righteousnesses " as filthy
 clouts, and being humbled under
 the mightie hand of God, do with
 Job. 42. 6. Job † abhorre our selves and repent
 in dust and ashes: then will hee
 look vpon vs and turne our cap-
 tivity, and bring vs into his pro-
 mised rest, into which we' entring
 by faith shall there keep the true
 Sabbath of God, * cease from our
 own works as he did from his, and
 wholly give our selves to work the
 works of God, which is † to be-
 lieve in him whom he hath sent,
 even Iesus Christ our " wisdom,
 justice, sanctification, and redemp-
 tion; who calleth vs with a holy cal-
 ling from the fellowship of Satan,
 Syn, this world, and our own cor-
 ruptions, to the happy communi-
 on with himself and with his Fa-
 ther, by sayth a while on earth;
 † Ps. 17. 15. til we † shal behold his face in ius-
 tice

tice, and when we awake, be satisfied with his image.

O Ierusalem, wash thine hart from wickednes, that thou mayst be saved: how long shal thy wicked thoughts remayn within thee? Ier. 4. 14.

CHAPT. XI.

Of the communion that we have with God, in general.

GOD having graciously freed us from the captivity of Satan, and called vs out of the world, and from our own corruptions, doth after this take us neer unto him, bestoweth more graces and blessings upon us, and accepteth againe the fruits of his own spirit in us. For he hath separated us from others, to "receive us unto" 2 Cor. 6, himselfe, and he wil be a Father un- 17. 18.

to us, and we shalbe the sonns and daughters of the Lord Almighty.

2. This grace God signified to our fathers, when he had freed them from the bondage of Ægypt, saying; [†] ye have seen what I did to the Ægyptians, and how I carried you upon eagles wings, and have brought you unto me; now therefore, if ye will hear my voice in deed, and keep my covenant; then shall ye be my chief treasure above all peoples, though all the earth be mine; ye shalbe unto me also a kingdome of preists, and a holy nation.

3. The manifestation and assurance of this grace, is to be seen in that eternal * Covenant and Oth which he maketh with us, and wherby he [†] stablisseth us for a people unto himself, and wilbe unto us a God; as he also sware unto our fathers Abraham
Isaak

Isaak and Iaakob. Who were themselves joyned in league with the Lord, that had stablished this everlasting covenant with Abraham and his posteritie, to be God ^{Gen. 17. 7,} unto him and to his seed after him, but hath now fully and finally ratified in Christ, and by that new Testamental-bond confirmed in his blood, whereby he hath covenanted, that † he wilbe ^{Heb. 8, 10} our God, and we shalbe his people: whereupon it followeth that he being ours, and we his, assured hereof by faith in his gospell, we have † communion with ^{1. Joh. 1, 3,} the Father and with his Son Iesus Christ, to the prayse of the glory of his grace, and our eternal happines. Whiles he being our ^{Prov. 8.} God, applieth his ^{† Psal. 18, 1.} wisdō, † strength, ^{1.} “grace, and all other goodnes un- ^{“Psal. 84.} to us for good: & causeth vs agayn ^{11.} to apply ^{“Rom. 11, 6.} our bodies & our minds, ^{1.} with

with all the faculties of them, to the honour and service of his majestic; and this with such mutuall love, and neer conjunction, as God is sayd to *“ dwell in us and we in him; ”* and with such peace, as † passeth all vnderstanding, that not without cause doth the Psalmist sing, *“ Blessed is the people whose God Iehovah is. ”*

4. The persons whom God admitteth into this gracious communion, are all sorts of people without respect of persons: † Iewes & Gentiles; bondmen and free, male and female, † Kings of the earth and all peoples, Princes and all judges of the world, yong-men & maydens, old men and children, * wise men and fooles; even as † many as the Lord our God shall call. The riches of which grace, Moses also manifested vnto Israel, when he sayd: *“ Te stand this day every one of you before the Lord your God, your heads of*

“ 1 Ioh. 4.

36.

† Phil. 4, 7.

† Psa. 144,

35.

† Gal. 3, 28.

† Psa. 148,

11, 12, &c.

* 1 Cor. 1,

26, 27.

† Act. 2, 39.

“ Deut. 29,

10, 11, 12.

your Tribes, your Elders & your Officers, at the men of Israel, your childrē, your wives, & thy stranger that is in thy camp, from the † hewer of thy wood that is the
unto thy drawer of thy water; that basest ser-
thou shouldest passe into the covenant of vants as
the Lord thy God, & into his oth which Ios. 9. 23.
the Lord thy God maketh with thee
this day &c. This ample mercy,
 God shewed even then, but hath
 much enlarged since' by the send- † Eph. 1, 11,
 ing of his Son, that it might be seen 17.
 how he is * good to all, and his * Psal. 145, 9
 mercies over all his works: and
 that † all flesh might blesse his holy † vers. 21.
 name, for ever and ever.

5. The originall of this grace to
 the Saints, cometh frō the electiō
 of God, who having set his delight † Deut. 10,
 in them to love them, choseth thē 14, 15. and
 & their seed, to be a precious people 7, 6, 7, 8.
 to himself, aboue all peoples vpon
 the earth; and as he sayth by the
 Prophet, *I have loved thee with an* † Jer. 31, 3.
everlasting

*Song. 1, 3.
 ‡Josh. 24,
 15, 22.
 †Ps. 119,
 30, 173.

Deut. 26.
 17, 18, 19.

‡So the
 Greek
 ἡ ἀποκ.

14. 61. 2. 4.

*everlasting love, therefore with mercy I have drawn thee. From which further grace proceedeth; for they being thus drawn, doe * run after him, and * chose him again to be their God, and to serve him; ‡ they chose the way of faith, they chose his precepts. So is there a willing & joyful covenant made between God and them, by mutual agreement, upon most holy and happy conditions; which Moses briefly describeth thus: 'Thou hast * made the Lord to say this day, (that is, thou hast taken promise of, conditioned with, and consequently * hast chosen him;) to be to thee for a God, and to walk in his wayes, & to keep his statutes & his commandments and his judgments, and to hearken unto his voyce. And the Lord hath made thee to say this day (hath conditioned with & chosen thee,) to be unto him for a peculiar people, as he shake nnto thee, & to keep al his com-*

commandments; and to set thee high above all nations which he hath made, in prayse and in name & in glory; & that thou shouldest be an holy people to the Lord thy God, even as he hath spoken.

6. The good things communicated with us of God, by that covenant of his grace, the Apostle summeth up, when he sayeth that *his divine power hath given us all things that pertain to Life & godlines.* For as he is himself the [†] Living God, & [†] giver of life vnto all things; so is he [†] not the God of the Dead, but of the Living. To the end therefore that we, which were ^{*} dead in trespasses and synns, and [†] strangers from the Life of God, through the ignorance that was in us, and in that estate were not his people; might be the [†] sons of the Living God, and [†] heyres of the grace of Life: it was needful, that we should receive from him this grace, which

^{*} 2 Pet. 1. 3.

[†] 1 Cor. 10. 13.

[†] 1 Tim. 6.

[†] 3. Mat. 22. 32.

^{*} Eph. 2. 1.

[†] Eph. 4. 13.

[†] Hos. 1. 10.

[†] 1 Pet. 3. 7.

els we could not have from any other; because with him "is the well of life, and in his light shall we see light; he is † our Life and the length of our dayes, his'precepts and his promises doe quickē us, and by all *that proceedeth out of his mouth, doth a man live; as that good King Hezekiah cōfessed upon his recoverie from death, * O Lord by them (men) live, and by all of them (is) the life of my spirit; and thou hast caused me to sleep, and hast given life vnto me.

7. And when we are made partakers of the life of God, then feel we the fellowship and cōmunion spoken of; and as our life encreaseth, so dooth our joy, by the perceiving of our happines; and we "give our selves vnto God, as they that are alive from the dead, † walking before him in the light of the living. God also himself¹ walketh with

"Psa. 36.9.

† Deut 30,

20.

† Psa. 119,

93.50.

* Deut. 8.3.

† Isa. 38, 16

"Rom. 6, 13

† Psa. 56, 13.

† Lev. 26, 12

with us, leading us * by the rivers
 of waters, in a straight way where- ^{Ter. 31, 9.}
 in we shal not stumble, & our fowl ^{12, 14.}
 shalbe as a watered garden; we
 shal have no more sorow, but shal-
 be satisfied with the goodnes
 of the Lord; * our hart shal live for
 ever. ^{† psal. 22, 26}

To the end therfore that
 we may in some sort discerne this
 incomprehensible grace, let vs con-
 sider some principall of the many
 good things, that God doth give
 us, perteyning unto Life and god-
 lines.

8. And first, for that *Understanding* ^{Pro. 16, 22}
 is ¹ a wellspring of Life unto them
 that have it; the God of our Lord
 Iesus Christ, the Father of glorie,
 * giveth unto us the spirit of wis- ^{* Eph. 1, 17,}
 dome, and revelation through the ^{18.}
 knowledge of him, wherby the
 eyes of our understanding are light-
 ned, and we know what is the
 hope of his caling, and what the

L 3 riches

riches of his glorious inheritance
 is in the Saints: so he having ope-
 ned our eyes, *we see the won-
 ders of his law, and he causeth us to
 understād the way of his precepts.
 This is a special point of the happi-
 nes of Gods people, aboue al peo-
 ples of the earth, that they haue both
 his Law for a light, and himself for
 their instructor, and so are all * *the*
taught of God, and have * an Oynt-
 ment from him that is holy, wher-
 by they know all things, and * need
 not that any man teach them, but
 as the same anointing teacheth the
 all things. Herevpon the Prophet
 said vnto God, "I haue not declined
 from thy judgments, because thou
 didst teach me; and himself sayth
 vnto his people, † I am the Lord
 thy God, which teach thee to pro-
 fit, and lead thee by the way that
 thou shouldest goe; & thine * cares
 shall heare a word behind thee, say-

† Psal. 119.
 18.
 † ver. 17.

† Ioh. 6, 45.
 * Ioh. 3, 20

† ver. 27.

" Psal. 119.
 102.

† Ier. 48, 17.

† Ier. 30, 21.

ing; *This is the way, walk ye in it*, whē thou turnest to the right hand, and when thou turnest to the left. Thus the † secret of the Lord is reueled to them that feare him; & his covenāt, for to give them knowledge; he † openeth their mind, that they may understand the scriptures, he openeth vnto thē the † myserie of his will, and * filleth them with knowledge of the same, in all wisdom and spiritual vnderstanding, that so they may be partakers of his life, as David sayth, *"give me understanding, and I shall live."* And that this grace proceedeth from his covenant, and confirmeth the same, himself sheweth when he sayth; † *I will give them an hart to know me, that I am the Lord; and they shall be my people, and I will be their God.*

† Ps. 25. 14

* Luk. 24. 47

† Eph. 3. 2.

* Colos. 2. 9

" Ps. 119. 14

145.

† Ier. 24. 7.

9. An other of the gifts pertaining unto Life and godlines, is

"Ge. 5. 22. *Faith*; wherby our Fathers "walked
 Heb. 11. 3. with God, pleased him, wrought
 6. 39. many good works, obteyned good
 report, and in the end, the saluati-
 on of their sowles. This grace we
 "Eph. 2. 8. have not of our selves, 'it is the
 "Act. 14. 27 gift of God, who openeth * the
 doore thereof vnto his chosen peo-
 † Tit. 1. 1. ple, which therefore is caled † *the*
faith of Gods elect; and wondrous
 is the force thereof in our sowles,
 "Mir. 9. 23. for by it "all things are made pos-
 † 1 Thes. 5. 8 sible to vs, it is our brestplate, and
 † Eph. 6. 16. it is our ' shield wherby we quench
 all the fyrie darts of the Diuill; it
 * 1 Ioh. 5. 4. is the * victorie whereby we over-
 2 Cor. 5. 7. come the world; by it we ' walk,
 whiles we are Pilgrims here on
 earth, and absent from the Lord;
 "Ro. 11. 29. by it we stand "in the grace & favor
 † Gal. 2. 20. of God: by it † we *Live*, by it our
 "Act. 15. 9 God doth 'purifie our harts, and
 * 1 Pet. 1. 5. through it * doth keep us by his
 power vnto saluation.

This

10. This Faith, doth alwayes respect the word of God, † from whence it ariseth, and by which it is wrought in us through his Spirit: which therefore is called, *the word of faith*, and is no vayne word concerning us, but is * our Life. It looketh also unto all Gods oracles, teaching us to beleeve † all things that are written in the Law and Prophets, and † in the Gospel. It causeth us to apprehend Gods ancient mercies shewed to our fathers, as belonging also to us; for so we learn of the Apostles, to apply the promise of Gods presence and continued favour with Iosua; * his imputation of justice unto Abraham; the boldnes and courage of David, upon Gods assistance; & generally whatsoeuer things are writtē aforetyme, as being written for our learning, comfort, and encrease of faith. So

† Rō. 10, 17.

† ver. 8.

* Deu. 32, 47

† Act. 24,

12.

† Ioh. 20, 31

† Heb. 13, 5.

with Ios. 1.

5.

* Rom. 4, 23

24.

† Psa. 118, 6

with Heb.

13, 6.

* Rom. 15, 4

L,

also

also we learne of the Prophets,
 which spake of things done long
 before, as if they had been seen
 and felt by themselves. Holcas
 sayth of Iaakob, † God found *him* in
 Bethel, and there he spake *with us*,
 the Psalmist singeth of Gods bring-
 ing Israel through the Sea and Iar-
 den, He turned sea into drie land,
 † *they passed* through the river on
 foot, there *did we reioyce* in him.
 According to whose examples, we
 that now live and beleeve, because
 * 2 Cor. 4, 13 we have received the * same spirit
 of faith with the Patriarches, and
 have obteyned a * like-precious
 † 2 Pet. 1, 1. faith with the Apostles; may also
 * 56g. 2, 16. say with them, “ my welbeloved
 † Job. 19, 25 is mine and I am his, I * know that
 † Gal. 2, 20. my redemer liveth; and I † live by
 faith in him who hath loved me,
 and given himself for me.

11. The most excellent fruit that
 we reap of Faith, is our Iustificatio
 in

In the sight of God, by his grace
 in Christ Iesus. For whereas two
 wayes of Life & Iustice are set be-
 fore vs in the scriptures, the one
 by keeping the Law of the Lord,
 even all his precepts, of which it is
 sayd, *"The man that dooth them, shall* ^{"Rom. 10, 8}
live by them; and againe, *† This shall* ^{† Deut. 6, 25}
be our Iustice before the Lord our God,
if we take heed to keep all his com-
mandements, as he hath commanded us:
 the other by faith in Christ; as it
 is written, *" God so loved the world*
that he hath given his onely begotten ^{"Ioh 3, 16.}
Sonn, that whosoever beleeveth in him
should not perish, but have everlasting
life: the first of these wayes is such,
 as no ^{*} flesh can be justified by. For
 though the Law consisteth of ^{*} *Li-* ^{* Gal. 3, 12.}
ving oracles, and every commande-
 ment [†] *is holy and just and good;* ^{† Act. 7, 38.}
 yet by reason of syn that dewelleth
 in us, [†] the same commandment ^{"Rom. 7, 13}
 which was ordeyned *unto life,* is
 found

found to be unto us to death. For
 †syn taketh occasion by the com-
 †Rom. 7, 11 mandemēt, & deceiveth us, & ther-
 by killeth us; as whē the Law sayth,
 †verf. 8. *Thow shalt not lust*, 'syn worketh in
 us all maner of lust; so the Law is
 the life and strength of syn, in us
 that are carnal and sold vnder syn;
 *verf. 13. and syn * is made out of measure
 synful by the commandement, &
 †Rom. 5, 10 the † Law entred that the offence
 *Gal. 3, 21. might abound. Therefore "can it
 not give us Life, neyther was it gi-
 ven to that end, but was added
 unto the promise of grace by
 †verf. 19. Christ, † because of the transgressi-
 †Rom. 3, 20 ons; and by it cometh ' the know-
 ledge of syn; it also condemneth
 Gal. 3, 10. and curseth all syn and synners,
 †Gal. 2, 19. and † through it are we *dead* unto
 it, that we might *live* unto God.
 For the terrours therof tormenting
 our synful sowles, we are forced to
 seek refuge from Gods wrath in
 some

Some other, which we can not find
 in any but in Christ, whom God ^{†Act. 4, 13.}
 hath proposed to be the reconcili-
 ation for all our synns, whom we
 apprehend by faith; and until faith
 come, are ¹ kept fast, & as it were
 locked up under the Law, wher-^{†Gal. 3, 23.}
 of we have this excellent vse and
 benefit, that it is a ^{*} *child-leader* or
scholemayster, to bring us unto ^{* παιδαγωγος.}
 Christ. In whom the justice of God
 is satisfied for all our trespasses, by
 his death on the tree wheron he
 was made a ^{*} curse for us, and re-
 demed us from the curse of the ^{†Gal. 3, 13.}
 Law. And so our syns which were
 imputed unto him, shall no more
 be imputed unto us, but forgiven
 for his sake, and that blessednes
 cometh on us which is written,
 †Blessed are they whose iniquities are
 forgiven, & whose synns are covered: ^{†Rom. 4, 7.}
 blessed is the man to whom the Lord ^{8.}
 imputeth not syn. Yea God, as he
 imputeth

†vers. 8.

†Phil. 3. 9.

*Abraham.
Gen. 15. 6.

†Rom. 4. 16

†vers. 23, 24

†Rom 3. 28

*Ioh. 6. 29.

imputeth not but pardoneth syn,
 so dooth he impute † justice or
 righteousness to us, without works
 of ours; because Christ fulfilled
 all righteousness for us that beleeve,
 and we shall be found in him † not
 having our owne justice which
 is of the Law, but that which is
 through the faith of Christ, even
 the justice which is of God through
 Faith. To teach us this, the * first
 man whom Moses mentioneth to
 have *beleeved the Lord*; he present-
 ly adorneth with this grace, that
 God *imputed that to him for iustice*.
 And he being made the † Father
 of all beleevers; that is writtē
 † for vs also, unto whom Beleeve
 shalbe imputed for *Iustice* in like
 weise. Thus are we † justified by
 Faith, without the works of the
 Law; yea faith is come in place
 of all good works, as Christ hath
 sayd, * *this is the work of God, that*

ye beleev in him whom he hath sent;
 this also is his commandement,
 that we beleev in the name of his ^{† 1 Joh. 3. 23}
 Son Iesus Christ; whom he that
 hath, " hath *Life*, and he that hath " ^{1 Joh. 5. 12}
 not the Son of God, hath not Life:
 but who so * trusteth to his own ^{* Ezek. 33.}
 righteousness, and commiteth ini- ^{13.}
 quity, shall surely die, as sayth the
 Prophet. Thus live we by faith
 in Christ, and that heavenly o-
 racle is fulfilled, ^{† Heb. 2. 4.} *The just shall live*
by his faith. ^{Gal. 3. 11.}

12. This Life and grace, is one
 condition of that everlasting co-
 venant which our God hath made
 with us, and sayd ^{† Heb. 8. 12.} *I will be mer-*
cifull to their unrighteousnes, and will
remember their syns and their iniqui-
ties no more. And being thus jus-
 tified by faith, we ^{* Rom. 5. 1.} have peace to-
 wards God through our Lord Ie-
 sus Christ, whom he* hath given
 to be our covenant and our light,
 he

- †Psa. 51, 9. he^thideth his face from our synns,
 and wipeth away all our iniquities,
 †Job. 33, 24. and saith †deliver them that they
 goe .not down into the pit, for I
 have found a ransome. Yea now
 †Num. 23, 21. he^t seeth no iniquitie in Iaakob,
 nor transgression in Israel; the Lord
 his God is with him, and the joy-
 ful shewt of a King is among thē;
 though the syns of Iudah be sought
 for, * they shalbe no more found,
 for the Lord is mercifull to them
 †Isa. 4, 4, & 44, 22, 23. whom he reserveth, he * hath
 washed the filthines of the daugh-
 ters of Sion, their transgressions
 are put away as a clowd, and like
 †Mic. 7, 19. a mist; their synns are all † cast into
 the bottome of the sea. For this,
 the sainēts doe triumph and say,
 †Rom. 8, 33. ' who shall lay any thing to the
 charge of Gods chosen? it is God
 that justifieth, who shall condemn?
 †Psa. 71, 16. we will "goe forward in the strēgth
 of the Lord God, we will make
 mention

mention of *thy justice*, even of *thyne only*. And thus is fulfilled the saying of the Prophet ** The whole seed of Israel shal be Iustified, and glory, in the Lord.* Hsa. 45. 25.

13. Yet is there also further grace perteyning to life and godlines given vs of God, even our *Sanctification*; whervnto he hath ** caled vs*, and which we attayn vnto *†* by fayth in Christ. For the grace of God, that bringeth salvation unto all men, and hath appeared; doth *†* teach vs that we should deny vngodlynes & worldly lusts, and that we should live soberly and righteously and godly in this present world, and not *†* continew stil in syn, that grace may abound. We are the people of ** Gods holynes*, and he wilbe ** halowed among vs*, he the Lord dooth sanctify vs; he powreth *†* cleane water vpon vs that we may be
* 1 Thef. 4. 7
† Act. 10. 13
† Tit. 2. 11.
11, 12.
Rom. 6. 17
Hsa. 63. 18.
† Lev. 22. 32.
† Ez. 36. 25

M clean,

†Heb. 10.
22.

†Ezek. 36. 26

*verf. 17.

†Ezek. 37.
23.

†Lev. 19. 2.

†Heb. 8. 10

*1Pet. 3. 10.
25.

clean, † sprinkled in our harts from
an evil conscience, and washed
in our bodies with pure water;
he † taketh away the stony hart
out of our body, and giveth vs an
hart of flesh, he* putteth his spi-
rit within vs, and causeth vs to
walk in his statutes, to keep his
judgments and doe them, that
we be † polluted no more with our
abominations, nor any of our trans-
gressions; and saith vnto vs † ye
shalbe holy, for I the Lord your God
am holy. And this is another con-
dition of his gracious covenant
with vs, as it is written, † I wil
put my lawes in their minde and in
their hart I wil write them, and I wil
be their God, and they shalbe my peo-
ple.

14. Of this Sanctification there
be two parts, which they that long
after Life and to see good dayes,
must seek; 1 * to eschew evil, 2 and

honour the person of the old man,
 and feare thy God; †thow shalt not ^{†verf. 14.}
 curse the deaf, nor put a stumbling
 block before the blind, but shalt
 fear thy God. It is also the end
 and effect of the Gospel, whereby
 God *giveth us one hart and one
 way, that we may fear him for ever, ^{†1er. 32. 39. 40.}
 and putteth his Fear in our harts
 that we should not depart from
 him; but being careful and circum-
 spect in al our wayes, knowing* the ^{*2Cor. 5, 12}
 terrour of the Lord, before whose ^{10.}
 judgment seat we must all appear
 to receive according to our works,
 & into whose hands it is †a fearful ^{†Heb. 10.}
 thing to fall: may therefore passe ^{32.}
 † the time of our pilgrimage in ^{†1Pet. 1. 17}
 feare, cleansing our selves from all
 filthines both of flesh and spirit,
 * growing vp unto full holines in ^{†2Cor. 7, 1}
 the Fear of God, and making
 an end of our salvation* in fear and ^{*Phil. 2. 12.}
 trembling; our flesh trembling (as

†Psal. 119. did Davids) † for fear of the Lord,
 120. and we being afrayd of his judgements. His mercies also are shewed
 vs to this end, as it is written,
 †Psal. 130. 4. *Mercy is with thee that thou mayst
 be feared.* This grace God giveth
 to his Saints, to humble them,
 *Ro. 11. 20. that they be * not high-minded,
 but may walk in reverence before
 †Pro. 23. 17 him, and their harts be † in his
 †Deu. 5. 29 fear continually, that † it may goe
 wel with them and with their chil-
 †Pro. 13. 13 dren forever; for he that † feareth
 the commandement shalbe rewar-
 ded. By this grace have his people
 communion with him, and feel
 †Psal. 33. 18. his goodnes, for † the eye of the
 Lord is vpon them that fear him,
 †Psal. 147. 11 and trust in his mercy; † he deligh-
 *Psal. 145. 19 teth in them, he will fulfil * the
 †Psal. 34. 9. desire of them, and nothing † shal-
 be wanting vnto them, as he hath
 †Psal. 25. 13, promised by his Prophet; † their
 14. fowles shall dwell in good, their
 feed

seed shal inherit the land, and the
 secret of the Lord, and his cove-
 nant, shalbe revealed vnto them.
 Wherefore vnto man he sayth, † *Be-
 hold the Fear of the Lord is wisdom,
 and to depart from evil is understand-
 ing; the reward of humility and the
 fear of God, is riches and glory & Life.* †Job. 28. 28
 Vnto this therfore let us take heed,
 for in it * is an assured strength; by
 it we shal † come out of all extre- *Pro. 14. 26
 mities that are either too much or †Eccl. 7. 10
 too little; and to † fear God and 18. 19.
 keep his commandements is the †Eccl. 19. 13.
 whole man; this leadeth him † vnto †Pro. 19. 23
Life, and being filled therewith, he
 shal continew and not be visited
 with evil: that he may know, that
 * *the fear of the Lord is his treasure*, as *Isa. 33. 6.
 sayth the Prophet.

16. But because the end of the
 Commaundement, is † *Love*, out †1Tim. 1. 5
 of a pure hart, and of a good con-
 science and of faith unfeigned, &

†Rom. 25.
16.

Love is the^t fulfilling of the Law; therefore hath God comprised his whole wil touching our Sanctification and obedience in two precepts, 1. Thow^{*} shalt Love the

*Mat. 22, 37

Lord thy God, with all thy hart, with all thy sowl, and with all thy mind; and 2. Thou shalt^t Love thy neighbour as thy selfe; on^t these two commandements hangeth the whole Law, and the Prophets. As

†verf. 39.

†verf. 40.

†Isa. 97, 10.

*Amos. 5.

25.

†Rom. 12, 9

evil therefore is to be^t hated and eschewed, so that which is good ought^{*} to be loved, and^t cleaved unto: the head and fountain of all which good, is onely^t God himself; who is first to be loved, and above all; but hath given us this commandement, ^{*} that he which loveth God, should love his brother also.

†Ioh 4. 21

17. And as we have^t of him this Law of love, so have we from him the grace to love both him and his

Law

law, and shall from him receive the fruit thereof, which is Life. This Moses shewed Israel of old, saying,

The Lord thy God wil circumcise thyne hart and the hart of thy seed, that thou mayst Love the Lord thy God with all thy hart and with all thy sowl, that thou mayst Live. Thus we love him,

¹Deut. 30. 6

*because he loved us first, and hath inclined our harts and drawn us after him. Again because as

¹Ioh. 4. 19

Christ saith, *he that hath his commandements and keepeth them, is he that Loveth him, therefore

¹Ioh. 14. 21.

have we this rule and direction given us by Moses further, joyning these two together, † *Thou shalt love the Lord thy God, and shalt keep that which he commandeth to be kept; thit is, his ordinances and his lawes and his commandements alway.*

¹Deut. 11. 3

18. From this ariseth much comfort to the Saints, which finding themselves affected with the Love

- *Rom. 8. 5. of God, & feeling his love [¶] shed
 broad in their hearts by the holy
 Ghost which is given unto them, do
 *Iude. 21. grow in this grace, and [¶] keep them-
 selves in the love of God, looking
 for the mercy of our Lord Iesus
 Christ vnto eternal life. They [¶] love
 his commandments above the fi-
 nest gold, and therefore have much
 peace, and shall have no hurt or
 scandal; their [¶] delight is in his com-
 mandments which they have lo-
 ved, their ^{*} hands also doe they
 lift vp vnto them, and herevpon
 doe expect to be [¶] quickened and
 conserued in life, according to the
 loving kindnes of the Lord, who
[¶] preserveth all them that love him,
 *Dan. 9. 4. [¶] keepeth covenant and mercy to-
 wards them, and causeth all things
 to ^{*} work together for the best
 vnto them. For God [¶] is Love (as
 sayth the disciple [¶] whom Iesus
 loved,) and *he that dwelleth in love*
dwelleth

dwelleth in God, and God in him; and
 † grace shalbe vnto all them that † Eph. 6, 24.
 love him, vnto immortalitie. Mo-
 ses in the spirit foreseeing this, said
 unto Israel; I call heaven and earth
 to record this day agaynst you, † Deut. 30,
 that I have set before you Life 19, 10.
 and death, the blessing & the curse:
 therefore chuse Life that thou and
 thy seed may live; *by loving the*
Lord thy God, by obeying his voice,
 and by cleaving unto him; for he
 is thy life, and the length of thy
 dayes.

19 But because our Life † is † Col. 3, 3.
 hid with Christ in God, & though
 now we be the sonnes of God,
 yet it doth not appeare what we † 1 Ioh. 3, 2,
 shalbe, but when * Christ which * Col. 3, 4,
 is our Life shal appeare, then shall
 we also appeare with him in glory,
 belike unto him, and see him as
 he is: therefore hath he given us
 another grace perteyning to Life
 and

† 1. Pct. 1, 3

¶ vers. 4.

* Heb. 8, 18.
19. 20.† Prov. 24.
14.† 1. Pct. 1, 3
5. 5.
Heb. 11, 1.

and godlynes, called † *a living Hope*,
vnto which God of his aboundant
mercy hath begotten us by the re-
surrection of Iesus Christ from the
dead. This vertue respecteth our
good that is to come, ourⁱ inhe-
ritance reserved for us in heaven,
yea thither hath it power to come,
entring (as the Apostle saith)* into
that which is within the vaile, whi-
ther the forerunner Iesus is for us
entred in; and this Hope we have as
an anker of the soul both sure and
stedfast, holding it fast in all tem-
pests of tribulations or tentations,
knowing (as Salomon saith) that
† *ther is an end, and our hope shal not
be cut-off.*

20. There be two companions,
and as it were sisters of this grace;
1. Faith & 2. patience; Faith goeth
before as the guide and susteyner,
being the † substance or ground
of things hoped for; as Abraham
by

by faith, even¹ above hope, beleev- ^{†Rom. 4. 18}
 ved vnder hope; Patience accom-
 panieth it, and teacheth to wayt,
 as it is written, * *if we hope for that* ^{†Rom. 8. 25}
we see not, we doe with patience abide
for it. And thus is fulfilled that
 which Isaias sayth, * *be that beleev-* ^{†Isa. 28. 16.}
eth shal not make hast, and conse-
 quently, shal not [†]be ashamed; but
 being assured that¹ he which shall ^{†1 Pet. 2. 6.}
 come wil come, and wil not de- ^{†Heb. 10. 37}
 lay, * though he tary yet we wayt,
 as the Prophet biddeth vs; because ^{†Hab. 2. 3.}
 the Father which hath loved vs,
 hath * given vs everlasting conso- ^{†1. Thes. 1.}
 lation and good hope through ^{16.}
 grace; and hope [†]maketh not a- ^{†Rom. 5. 5.}
 shamed, yea we¹ rejoyce in hope, ^{†Ro. 12. 12.}
 as being the thing wherby * we ^{†Rom. 8. 24}
 are saved, and he which is the[†]God ^{†Ro. 15. 13.}
 of hope, filleth vs with all joy and
 peace in beleeving, and causeth vs
 to abound in hope, through the
 power of the holy Ghost.

One

21. One of the special promises which the anker of Hope layeth hold vpon, and that by reason of the Covenant of God with vs, is *the Resurrection of the Dead*. For

†Exod.3.6. as God calling himself the † God of Abraham Isaak & Isakob, when they were dead vnto the world, but Living vnto him; did teach his people thereby, that he would rayse them vp again from death, as our Saviour * expoundeth his Fathers oracle: even so we all that are in the same covenant of grace, and have him for our God, doe beleewe that after our flesh hath been sown in dishonour, and seen corruption, it * shalbe raysed in glory by the power of God; for in our graves,

*1Cor.15.43. †Ioh.5.28. ‡we shal heare the voyce of Christ at his appearing, & shal come forth vnto the resurrection of Life. And then shall we inioy all the good promises in that Citie “ which hath

“Heb.11.10. foun-

foundations, whose buylder and maker is God; who is not ashamed of vs to be called *our God*, because the hath prepared for vs a citie. †Heb. 11. 16.

22. Thus have we through the grace of our God, those three heavenly vertues mentioned by † the † 1. Thes. 1. 3. Apostle; 1. *an effectuall Faith*, 2 *adiligent Love*, 3 *and the patience of Hope* in our Lord Iesus Christ; by Faith to beleeeve the mysteries of life, and all his word; by Love to cleave vnto him & keep his commandemēts; by hope to expect the fulfilling of all good promises which God that cannot lye hath made vnto vs; and these three things doe abide with vs during this present life, that walking in them, we may have fellowship with the Lord in spirit, who having thus decked vs with the garments of bewtie and glorie, with mercy and salvation through faith

*Eph. 1. 13. in his name, doth then * *seal* vs
14.

¶ ver. 4.

† 1 Pet. 1. 10

† 1 Pet. 1. 23.

* 1 Joh. 3. 9.

† 1 Joh. 2. 1.

with that holy spirit of Promise
which is the *earnest* of our inheritance,
vntil the redemption of the possession purchased,
(the full redemption of all Sainēts,) vnto the
praise of his glory. For as he hath
† chosen vs in Christ before the
foundation of the world, that wee
should be holy and without blame
before him in love: so having effectually
called, justified and sanctified vs of his
unspeakable grace; he giveth vs also certainty
and assurance of † our election, that we
shal never fall from, nor be forsaken
of him. For the seed wherewith we
are born anew, is an † immortal seed,
which can never die, and this seed *
remayneth in vs, to keep vs from syn:
and if we syn, we have an † advocate
with the Father, even Iesus Christ the just,
who maketh intercession, and prayeth
for

for us that our † faith fail not, he also giveth us repentance † unto Life, and worketh in us godly sorrow for our misdeeds; so we are renewed by repentance dayly, and revived by faith; knowing that God hath * stablished to himselfe his people Israel, to be his people for ever, and he is their God, his gifts and calling are † without repentance; he that hath begun his good work in us, will † perform it unto the day of Iesus Christ; for he hath made an † everlasting covenant with us, that he will never turne away from us to doe us good, and hath put his feare in our harts, that we shall never depart from him; and hath sayd concerning us by his prophet, * *My people shall never be ashamed.* Thus the † hope of salvation, is for an helmet upon our heads; for that God hath † not appointed us unto wrath, but to obteyn salvation by our Lord Iesus

† Luk. 22. 32
† Act. 11. 18

* Sa. 7. 24.

† Ro. 11. 29

† Phil. 1. 6.

† Jer. 32. 40.

* Joel. 2. 26.

† 1 Th. 5. 8.

† 1 Th. 5. 8.

† 1 Th. 5. 8.

N

Christ

Rom. 8, 38
39.

Christ; and we rejoyce with joy
vnspeakable & glorious, being per-
swaded that neyther death nor life
nor Angels, nor principalities, nor
powers, nor things present nor things
to come, nor height nor depth, nor
any other creature, shalbe able
to separate us from the love of God
which is in Christ Iesus our Lord.

2 Cor. 1, 21
22.

23. Our God it is which thus sta-
blit heth us in Christ, & hath anoynt-
ed us, and also sealed us, and given
us the earnest of his spirit in our
hartes, even the spirite of adoption
wherby we crie vnto him † Ab-
ba Father; and of us he sayth,
**This people have I formed for myself,*
they shal shew forth my prayse. And
being thus furnished with his
graces, we find and feel the sweet-
nes of that felowship and com-
munion, that we have with him in
Christ Iesus, and by his spirit.

† Rom. 8, 15

‡ Isa. 43, 21.

24. This communion the scrip-
ture

ture setteth down by similitude of
walking and dwelling together. For
 God hath promised † *I wil walk a-* † Lev. 26. 12
mong you, and I wil be your God and ye
shalbe my people; and for his habita-
 tion, although he filleth heavens † Jer. 22. 24.
 and earth, and the* heavens of hea- * 1 Kin. 8. 27
 vens are not able to cōteyn him, be-
 ing considered in his infinite majes-
 ty: yet abaileth he himself to con-
 verse with us that dwel in houses of
 clay, as he sayth by the Prophet,
 † *I dwel in the high and holy place; with* † Isa. 57. 13.
him also that is of a contrite and hum-
ble spirit; to revive the spirit of
the humble, and to give life to
them that are of a contrite hart.
 Which grace that all the Saints
 might take knowledg of, the voice
 is written which was heard out
 of heaven to say, † *Behold the Ta-* † Rev. 21. 3.
bernacle of God is with men, and he
will dwel with them, and they shalbe
his people, and God himself will be

their God with them. This Tabernacle is the bodies and sowles of the Saints, as the Apostle sayth, *'Ye are the Temple of the Living God, even as God hath sayd, I will dwel in them, and walk (with them:)* your body is the temple of the Holy Ghost.* On the other side, wee are sayd to walk with God, as did† Enoch, & Noah, and as the Lord requireth of every man that *' he humble himself to walk with his God; we * dwel in his tabernacle for ever, our trust is under the covering of his wings, and as the Apostle Iohn sayth, * He that keepeth his commandements dwelleth in him, and he in him.*

25. This grace is so heavenly and supernatural, as it cannot be comprehended by the carnal man; nor embraced and walked in with comfort, by synners & hypocrites. The natural man thinketh † *the dwelling of God is not with flesh; the*

12 Cor. 6. 16

1 Cor. 6.
20.

1 Gen. 5, 24
& 6, 9.

* Mic. 6, 8.

* Ps. 61, 4.

† Ioh. 3, 24

† Dan. 2, 11.

unbeleeving among the Saincts,
in day of their distresse doe say, *'Is the Lord among us or no?* ^{Exo. 17. 7.}

The synners and hypocrites in Sion,
are afraid saying, *† who among us shal dwell with the devouring fyre? who among us shal dwell with the everlasting burnings?* And indeed the throne of iniquitie* hath no fellowship with ^{Psa. 94. 20} him; but the pure of hart endure as ^{† Heb. 11,} *seeing him who is invisible; they ^{27.} sing, *† The Lord of hosts is with us,* ^{† Psa. 46. 7.} the God of Iacob is our refuge; they serve him and *see his face, ^{* Rev. 22, 4} his name is on their foreheads, and they say, ^{* Psa. 73. 28} *It is good for vs to draw ^{* Psa. 4. 6.} neer unto God; *“ Lord lift up the light of thy countenance upon us.*

26. This conversing of the Saincts with God is spiritual and mystical; we walk *† by faith* and not by ^{† 2 Cor. 5. 7.} sight; faith which is the ^{† Heb. 11. 1.} 'evidence of things not seen. He that is joynted to the Lord ** is one spirit* ^{* 1 Cor 6. 17} sayth the Apostle. Again Gods

walking with us, is strange and
 vncouth to the world; for he bring-
 eth us into many tribulations;
 †Psa. 77. his way * is in the sea, his paths
 19. in the great waters, and his foot-
 steps are not known; he leadeth
 us through the wildernes, through
 †Ier. 2. 6. a desert and wast land, † and by
 Deu. 8. 15. the shadow of death; where † fyry
 serpents are, and scorpions, and
 †Ier. 2. drought, without water; * to hum-
 ble us and to prove us, to know
 what is in our hart, that he may
 †Ier. 16. * doe us good in the latter end;
 †Zach. 1. 3, 9 he bringeth us through † the fyre,
 and fineth us as the silver is fined,
 and trieth us as gold is tried; and
 yet he sayth *It is my people*, and we
 do say, *The Lord is our God.*

27. And hence ariseth, the com-
 fort of our harts, that alwayes we
 behold God with us, yea feel him
 within us; and answer Amen by
 faith to all his promises. He sayth
 Fear

Feare not for I am with thee, be
 not afraid for I am thy God; we
 say again, * Though I should walk
 through the vally of the shadow
 of death, I will feare no evill,
 because thou art with me. He sayth
 of every of his Saincts, * I wilbe
 with him in trouble, I wil deliver
 him and glorify him; they testify
 and say; * I beheld the Lord alwayes
 before me, for he is at my right
 hand, that I should not be shaken;
 * gather together on heaps o ye
 people, and ye shalbe broken in
 peeces, take counsel together, yet
 shall it be brought to naught, pro-
 nounce a decree, yet shall it not
 stand. *for God is with us.* The Pa-
 triarchs moved with envie, sold
 Ioseph into Ægypt, but * *God was*
with him (sayth the scripture,) and
 delivered him out of all his afflic-
 tions. To Iakob God sayd, * turne
 againe to the land of thy fathers &

Hsa. 41. 10.

* Psa. 23, 4.

† Psa. 91, 19

1 Act. 2, 25.

* Hsa. 8, 9, 10

† Act. 7, 9,

10.

* Gen. 31, 3

to thy kinred, & *I wil be wth thee*; in his return, he was in danger & prayed, † *o God of my father Abraham &c. Lord which saydest unto me return to thy countrie and kinred, and I wil do thee good.* Thus alwayes the Saincts assure themselves of good by Gods presence with them, & of shelter frō evil; & count themselves naked and helpelesse when he withdrawes his face; as when in displeasure he had moved his Tabernacle † farr off from the host of Israel, and seemed as if he would have walked no further with them; † *Exo. 33. 7.* then Moses sayd, *' if thy presence go not with us, cary us not hence; and wherein now shall it be known that I and thy people have found favour in thy sight? shall it not be when thou goest with us? so I and thy people shall have preeminence before all people that are on the earth.* Finally, as the Saincts encourage themselves against

gainst their foes with this, * *their* ^{*Num. 14.}
shadow is departed from them, and the ^{9.}
Lord is with us, fear them not: so God
 foretold that when many tribula-
 tions should come vpon his peo- ^{†Deu. 31,}
 ple, they then would say, * *Are not* ^{19.}
these troubles come upon me, because
my God is not with me?

37. For the presence of God, and
 communion of his graces, so sa-
 ueth his Saints out of all aduersi-
 ties; that * no wisdom counsel or
 strength of any enemy can hurt, no
 creature can hinder them from their
 happines; the Lord their God ^{“Deu. 1,}
 goeth before them, he fighteth for ^{30.}
 them, and † rideth upon the hea- ^{†Deu. 33,}
 uens for their help; the eternal God ^{26.}
 is their refuge, and under his armes ^{I ver. 27.}
 they are for ever, he casteth out the
 enemy before them, and sayth, De-
 stroy; so as wax melteth from the pre-
 sence of the fyre, ^{†Psal. 68. 2,}
 the wicked pe-
 rish from the presence of God;

*Psa. 47. 12. But his people he * vpholdeth in
 their integritie, and doth set them
 before his face for ever, both they
 †Psa. 102. and † their seed shall stand fast in
 28. his sight; for they are his "portion
 "Deu. 32. 9 or inheritance, and they shall walk
 †Psa. 89. 15. in the light of his countenance,
 he leadeth them with his own glo-
 rious arm, ' dividing the waters
 before them, to make himself an
 "Isa. 57. 14. everlasting name; he sayth, * pre-
 pare the way, take vp the stumb-
 ling blocks out of the way of my
 †Lev 26. people, so causeth he them to * goe
 13. vpright, giving * strength vnto him
 *Isa. 40. 29. that fainteth, & multiplying might
 to him that hath no power, and
 †Ier. 31. they † renew strength, they lift vp
 the wings as the eagles, they run
 & are not wearie, they walk & faint
 not. He supplieth al their wats, 'fil-
 ling the hungry fowl with good, &
 satiffying the soul that thirsteth af-
 ter † righteousness; for righteous-
 nes

nes^t goeth before him, and setteth
her steps in the way; he * bringeth
neer his justice, it is not farr off,
and his salvation shal not tarie; for
h giveth it in Sion, and his glory
vnto Israel.

† Psa. 85, 13
* Isa. 46, 13.

29. And they again, being a peo-
ple in * whose hart is his law, and
knowing that *two cannot walk togi-
ther* (as sayth † the Prophet,) except
they be agreed; labour by faith to hav
peace with him, and to walk be-
fore him in vprightnes, to walk
* worthy of him, and please him
in all things, being fruitful in all
good works, and increasing in the
knowledge of God. For this they
have * promised vnto him, when
they entred into his covenant; and
therefore are their sowles delivered
from death, * that they may walk
before the Lord in the land of the
living And because to walk † be-
fore God, is to walk in his law, (as
the

† Isa. 51, 7.

† Amos. 3, 3

† Col. 1, 10.

* Deu. 26;
17, 18.

† Psa. 116, 3

† 1 Kin. 8, 25,
with, 2 Chr.

6. 16.

the scripture teacheth;) therefore
 †Psa. 119. 97. I love the law of the Lord,
 it is their meditation continually,
 †2Cor. 3, 3. and it is written upon †the table
 *Psal. 119. 47, 48. of their hart; their delight is * in
 his commandements which they
 have loved, their hands also doe
 they lift up unto them, their mouth
 †verf. 46. *talketh of them, their feet "run in
 "verf. 32. them, their †soule keepeth them,
 †verf. 167. and they wil 'never forget them;
 †verf. 93. all their members are given vp as
 *Rom. 6, 13 17. *instruments of righteousness to
 serve and please the Lord, and they
 *Psal. 119, 112. *apply their hart to fulfill his sta-
 †Iſa. 58, 8. tutes alwayes even unto the end.
 Thus their *righteousnes goeth be-
 fore them, and the glorie of the
 Lord embraceth them, he "streng-
 "Zach. 10, 12. neth the *in the Lord*, and they walk
 in his name, their harts being †sta-
 †2Theſ. 3, 13. ble and unblameable in holynes
 before him, and there is no 'con-
 †Rom. 8, 1. demnatio unto them, for that they

are

are in Christ Iesus, and walk not after the flesh but after the spirit.

30. And now they eat their bread * with joy, and drink their wine with a chearful hart, because *Ecc1.9.7.
 God accepteth their works, * the †Psa.19.18
 words of their mouthes, & the meditation of their harts. They please him and have his blessing, even in their civil affayres and handy labours : the world and †all earthly creatures are subdued unto them, †Psa.118.
 and they vse them for their service †1Cor.10.25.26.
 and comfort in the Lord; if they eat, it is to the Lord, if they eat not it is to him also, giving God thanks, †Rom.14.6
 and doing all things that they doe, *vnto his glorie. So though they be *1Cor.10.
 in the world, yet are they not †1.
 †of the world, and though they †Ioh.17.14
 walk in the flesh, yet warr they †1Cor.10.3
 not, neyther * walk they after the †Rom.8.1.
 flesh; but being on earth, their †Phil.3.20
 *conversation is in heaven, and
 the

- †Pro. 15.24 the way of Life is † on high unto them, to avoyd from hel beneath. They seek the Lord and his strength, they ¹ seek his face continually, and with * the joy of his face he maketh them glad, and in the † secret therof, he hideth them from the pride of men; he keepeth them † as the apple of his eye. He sayth unto them, ¹ Hear my law o my people, incline your eares to the words of my mouth, “ obey my voice and doe all things which I command yow, so shall ye be my people, and I wilbe your God: they answer, all peoples * wil walke every one in the name of his God, and we will walk in the name of our God for ever and ever; teach us thy way o Lord, † and we wil walk in thy truth, knit our harts to thee, that we may feare thy name. Thus hoping for his glory which is, to be
- 1Pro. 15.24
1Psa. 105.4
*Psa. 118.6.
†Psa. 31.20
†Deu. 32.
10.
1Psal. 78.1.
*Jer. 11.4.
*Mic. 4. 5.
†Psa. 36.11

be reveled, they "purge themselves" ^{1 Joh. 3. 5}
 as he is pure, and walk in the light,
 † as he is in the light, having fellow- ^{1 Joh. 1. 7.}
 ship one with another, & the blood
 of Iesus Christ his Sonne cleansing
 them from all syn. And the Lord
 'giveth strength unto his people, ^{Ps. 29. 17.}
 the Lord blesseth his people with
 peace; he is as * the dew unto them, * ^{Hos. 14. 6.}
 they grow as lilies and fasten their
 roots as the trees of Lebanon,
 dwelling vnder his shadow * they ^{I ver. 8.}
 revive as the corn, and flourish as
 the vine, and stil † bring forth ^{Ps. 92. 14.}
 fruit even in their hoary age, and
 God is their guide even unto the
 death. Yet then forsaketh he them
 not; but when as they lived, they
 lived unto him; so now when they
 die, they 'die unto him and are his; ^{Rom 14. 8}
 peace commeth, and * they rest in ^{Isa. 57. 2.}
 their beds, every one that walketh
 before him, til their changing shal
 come, and they be translated from
 death

death to life, to see the king in his glory, even God as he is, and to be satisfied with his image.

31. For notwithstanding all this grace, and communion that we have with God by faith; we are not perfect, neyther shalbe, til we have atteyned † the resurrection of the dead: here † we see through a glasse darkly, and not face to face, we know in part onely, and doe grow in grace and in knowledge dayly; we behold the glory of the Lord with open face, but † as in a mitrour, and are changed into the same image from glory to glory, as by the Spirit of the Lord. We have first our infancie, and are † as babes in Christ; after we are as * yong men strong in faith, and doe overcome the wicked one; and proceed in riper yeares, waxing old in faith, and knowledge of him which is from
the

† Phil. 3,

12.

† 1 Cor. 13.

12.

† 2 Cor. 3, 18

† 1 Cor. 3, 1,

2.

* 1 Joh. 2, 14

the beginning : thus our way shineth as the morning light, [†]that shi [†]Pro. 4. 18.
 neth more and more vnto the perfect day; and we walk on earth, as did Abram in Canaan, [†]going [†]Gen. 12. 9.
 and journeying towards the South.

32. But of al the wayes & means, wherby we have communion with God, there is none more lively, powrful & cōfortable then *Prayer*; wherby we converse with the Lord most neerly, powr out our complaints as children into the bosome of their father, & praise his name; ar heard & answered of him to the glory of his grace, the joy of our harts, & the increase of our faith wth al vertues and fruits of the Spirit.

33. The ground of this heavenly exercise, wherby man is so bold as to come vnto the throne of grace, and talk with God. is his commaundement which sayth, *Cal vp.* [†]Pla. 50. 15.

on me in the day of trouble, I wil deliver thee, and thou shalt glorify me, [†] Cal vnto me, and I wil answer thee, and shew thee great & mighty things which thou knowest not. Moreover he wil leth vs to [†] be nothing careful, but in all things to let our requests be shewed vnto him, in prayer and supplicatiō; with giving of thanks; yea [†] to pray continually, and in all things to give thanks, because this is the will of God in Christ Iesus towards vs.

34. To guide vs in this action, he hath given vs outward instructi-
[†]Mat. 6. 9. 9
 &c.
[†]1 Ioh. 5. 14
 15.
[†]Rom. 8. 9.
[†]Verf. 15.
 on [†] in his word, that we may ask according to his will; with assurāce, that whatsoever [†] we so ask, he heareth vs, and we have the petitions that we desire of him. He giveth vs also inward assistance by his Spirit which [†] dwelleth in vs, and is the Spirit of the [†] adoption-of-sons wherby we cry *Abba Father*; which spirit

spirit † also helpeth our infirmities, *† Rom. 8, 26
 (who know not what to pray as we
 ought,) and it self maketh requests
 for vs with sighes & grones vnutter-
 able. Thus powring out vpon his
 people (as he did promise,)[†] the ¹² Zach. 12,
 spirit of grace & of supplications, ¹²
 and furnishing them with gifts for
 this heavenly work, he heareth and
 granteth their requests, as David
 sayth * *Lord thou hearest the desire of* † Ps. 10, 17
the poor, thou preparest their hart, thou
tendest thine ear.

35. So when we call vpon the
 Lord in our trouble and crie vnto
 our God, † he heareth our voice † Ps. 18, 6.
 out of his temple, & our crie comes
 before him into his ears; yea[†] be- ¹² Isa. 65, 24;
 fore we cal, he answereth, & whiles ¹² Ge. 24, 15.
 we speak he heareth; for by * the * Heb. 10, 19
 blood of Iesus we may be bold to
 enter into the holy place, and † ask † Ioh. 16, 24
 the Father in his name, and we shal
 receive, that our joy may be full;

the spirit also "maketh request for
 us, according to the will of God;
 & he that searcheth the harts, know-
 eth what is the meaning of the Spi-
 rit; and the odour of our prayers,
 cometh up as the sweet † incense
 before him, being perfumed with
 those odours that are offered with
 the prayers of all Saints, out of the
 Angels hand, that Angel * of the
 Covenant, who is now at the right
 hand of God, † and maketh request
 also for us.

36. Thus the Saints haue ac-
 cesse unto God, and neer cōmuni-
 on with him in prayer; (though the
 wicked "call not upon him, or if
 they call, he † heareth them not.)
 Their golden † vials are full of o-
 dours, they * delight in the Al-
 mighty, and lift vp their faces vnto
 God, they make their prayer vnto
 him, and he heareth them, and they
 pay their vowes, saying, † I will
 thank

thank thee for thou hast heard me,
and hast been my salvation; "Bless- ^{"Psa. 66. 20}
sed be God which hath not put
back my prayer, nor his mercy from
me.

37. The fruits that come vnto
vs by this holy exercise, are/moe
then can be told; there being infi-
nite occasions from day to day, of
making request to the Lord, and
filling our mouthes with new songs
of prayse for our salvations. Ad-
mirable is the force and valour of
this action, which peirceth the hea-
uens and cometh vnto God, and
prevaileth with him, in whatsoe- ^{† 1. Ioh. 5.}
ver we ask according to his will, ^{14.}
if we ask in faith, & ¹waver not: for ^{1. Iam. 1. 6.}
he is neer to all that call vpon him,
*to all that call vpon him in truth; ^{* Psa. 145.}
& fulfilleth the desire of them that ^{18, 19.}
feare him, vnto whom he hath pro-
mised, ^{† Psa. 81, 10} **Open thy mouth wide and I*
will fill it. Herevpon Moses sayd,

**Deu. 4. 7. "What nation is so great, unto whom the Gods come so neer unto them, as the Lord our God is neer unto vs, in al that we cal vnto him for? And if he be so neer vnto every one of us; let us know also, that it wil be our good to draw neer vnto him, & to*
**Psa. 86. 13. say trevive thou us, and we wil cal*
**Psa. 65. 2. upon thy name, because thou hearest the prayer, vnto thee shal all flesh come; trust in him alwayes ye*
**Psa. 62. 3. people, * pour out your harts before him, for God is our hope; †our*
†Mic 4. 7. God wil hear vs.

38. By all these things (and many other the like,) we may see how
"Psa. 148. 14. God hath exalted the horn of his people, which is a prayse for all his Saints the sonns of Israel, a people neer vnto him; vnto whom he hath givent most great & precious promises, that by them they should be partakers of the godly nature, in that they flee the corruption which
is in

is in the world through lust, with whom he so graciously cōmunicateth his goodnes, that they tast in this world, of the powers of the world to come, & doe walk in the light of his face, & feel his holy presence with them. Which presence, although it be with every of his Saints, in al places where they be come; yet is it most lively seen in their Assemblie, and there * he is very terrible. For this cause did his people † love the habitation of his house, & desired to dwel there all their dayes, that they might behold his bewtie; and being absent from it, their sowles † thirsted for God, saying, *when shal we come and appear before the presence of God?* for they knew his promise which had sayd, *In every place where I shal put the remembrance of my name, I wil come unto thee & blesse thee;* they knew God was * in the mids of his sanctuary,

† Heb. 6. 5.

† Psa. 139. 3.

* Psa. 89. 7.

† Psa. 26. 8.
& 27. 4.

† Ps. 42. 2.

† Exo. 20. 24

* Ps. 46. 5.

it should not be moved, he would help it very early. But of this holy societie, more is to be spoken particularly in an other place.

CHAP. XII.

*Of the Communion that we have with
Iesus Christ our Mediator.*

†1Tim.3,16 **I**ESUS Christ being God † mani-
fested in the flesh, is given of the
†1Tim.2,5. Father to be the onely [†] *mediatour*
between him and vs ; and he hath
*Ioh.5,27. given him power to * execute judg-
ment, in that he is the son of Man.
‡Col.1,18, He is the † head of the body of the
*Eph.1,21 Church; in him † all the buylding
22, coupled together, groweth vnto an
holy Temple in the Lord, and we
all are built together in him, to be
the habitation of God by the Spi-
rit; he is † the way, the truth, & the
†Ioh.14,6. life, no man cometh to the Father
but

but by him. And of him and his mediation, this Oracle was spoken of old to the Saints; that¹ their Noble-ruler should be of themselves, & their Governour (*Christ) should proceed from the midst of them; & God would cause him to draw neer and approach vnto himself, (when he should ascend † and sit at his right hand to make intercession for us;) for who is he (els) that warranteth his hart to come vnto me saith the Lord: And ye shalbe my people, and I wilbe your God.

¹ Jer. 30. 21

^{22.}

¹ Mal. 2. 6

† Dan. 7. 13

Rom. 8. 34

2. As weare made the people and^c portion of God by Christ, & brought by him † vnto the fellowship and glorie of his Father; so is there a special fellowship and communion that we have with Christ, being caled therevnto of the Father, as it is written, ¹ God is faithful, by whom ye are called vnto the communion of his Son Iesus Christ our Lord.

¹ Deut. 32.

^{9.}

† Ioh. 17.

¹ 1 Cor. 1. 9

And that this hath alwayes been the chief end and scope of God in all his Oracles, since the world began, to draw men vnto Christ, and so vnto himself, istbefore shewed.

1 Chap. 7.
2 Act. 11. 12.

3. The summe of the grace given us through communion with our Lord Iesus, is cōprised in those words of the Apostle saying, that Christ is of God made vnto us

1 Cor. 1. 30 *Wisdom, & Iustice, and sanctification, and Redemption.*

These things he is vnto us by vertue of his Mediatorship, which consisteth in the three functions or offices of Prophetic, Priesthood, and kingdome, committed vnto him by the Father. For frō the inmost holy place, and from the bosom of the Father,

* Ioh. 1. 18.

* Deu. 18, 15

is he come to * declare God vnto us, he is a † Prophet raysted up of the Lord, to speak vnto us all that he cōmanded him, and him are we

1 Isa. 42. 4.

willed for to hear; the yles are to wayt

wayt for his Law. And as he being
worthy, [†]obteyned to open the [†]Rev. 5, 1, 5
book that is in the right hand of
him that sitteth on the throne, and
to looke the leuen scales there-
of, because *all the treasures of *Col. 2, 3
wisdom, and knowledge are hid
in him: so having [†]made known [†]Ioh. 15, 15
to us all things that he heard of his
Father, having declared and stil
declaring [†]his Name by his word [†]Ioh. 17, 26
and spirit, he is the *Power of God *1 Cor. 1, 24
and the Wisdom of God vnto us.
And the things which he hath de-
clared are two; 1. the Law to shew
us our syn, and the evils due for
the same: 2. the Gospel to shew
us our righteousness by grace from
God, with the blessings that flow
therfrom. He also being our *great [†]Heb. 4, 14
high priest or sacrificer, hath taken
away our synns and all the evils ac-
companying them, hath redeemed
us [†]from the curse of the Law, fi- [†]Gal. 3, 13
nished

- *Dan. 9. 24. nished wickednes; & sealed vp sinns,
 made reconciliatiō for iniquitie, &
 brought the * gift of righteousness
 or Iustice : so by his obedience we
 are made just, & * grace shal reign by
 justice, vnto eternall life, through
 Iesus Christ our Lord, whose
 blood dooth also purge our cōsci-
 ences frō dead works to serve the
 Living God, and by the same hath
 he sanctified his people, and con-
 tineweth a Priest for ever, and is
 both our *Iustice & Sanctification*. Fi-
 nally this our redemption from evil,
 and restauration, vnto happines, he
 conserueth & maynteyneth by his
 mighty power, frō al enemies whom
 he hath subdued vnder his owne
 feet, & wil also subdue vnder ours:
 and is therefore named our * King,
 whom al kings shal worship, al na-
 tions shal serve, who wil * redeem
 our sowles from deceit & violence,
 wil give us also the redemption of
 our bodie, and cause our last enemy
 Death

*Rom. 5. 17
19.

†vers. 21.

†Heb. 9. 14

†Heb. 13.
12.

*Ioh 12. 15

*Psa. 72. 11

†vers. 14.

†Rom. 8. 23

Death^{*} to be swallowed up in victorie, and so wil be our full Redemtiō for ever & ever, at his appearing with glorie, in the *day* ^{*}of *redemptiō*. ^{1 Cor. 15. 54. Eph. 4. 30.}

4. More particularly, touching his *Prophecie* and our communion with him therein, as God gave him ^{*}for a witnes to the people, for a Prince and a Commander vnto them; so shewed he himself to be a faithful and true witnesse, in that he † spake to the world, the things which he had heard of the Father. This he did in his own person whiles he walked with men; teaching the true meaning and end of all his Fathers Law, and urging the sincere keeping of it in Love; freeing it also ^{*}from the false glosses and leaven of the Pharisees, and cutting down their traditions; for the Lord to this end, had made ^{*}his mouth like a sharp sword; that by the breath of his lips he might ^{† Isa. 55. 4. Ioh. 18. 37. † Ioh. 8. 26. † Mat. 5. & 6 & 7. chap. & c. † Mat. 7. 6. 8. 10. 13. † Isa. 49. 2. & 11. 4.}

might slay the wicked . He also taught the glad-tidings of the Gospel vnto the poor ; therby^t healing the broken harted , preaching deliverance to the captives , recovering of sight to the blind , and the acceptable yere of the Lord : that whosoever should ¹ hear his word and beleeve in him that sent him ; should have everlasting life and not come into condemnation ; but was passed from death vnto life . So he^{*} hid not his Fathers righteousness within his hart , but declared his truth and his salvation ; he concealed not his mercy and his truth from the great congregation , but preached peace and comfort to his people . For God had given him [†] a tongue of the Learned , that he might know to minister a word in time to him that is weary : grace [†] was powred in his lipps , and they were like ¹ lillies dropping down

[†]Luk. 4. 18.
&c.

¹Joh. 5. 24.

^{*}Pf. 40. 10.

[†]Isa. 50. 4.

[†]Pf. 45. 2.

¹Son. 5. 15.

18.

down pure myrrh, and his mouth was sweet things.

5. As in his own person, so did he by others publish the will of his Father, vsing hereto the ministration both of men and Angels. He gave and still giveth the † gifts of ^{† Eph. 4. 3.} ^{11.} ministry vnto many men; above all other he furnished his Apostles with^r power from on high, & sent them to teach all nations * to observe all things whatsoever he had commaunded them, (and he had * made known to them all things, † Joh. 15. 15 that he had heard of his Father :) and they faithfully performed their charge, keeping † nothing back, but † Act. 10. 27 shewing me all the counsel of God, for Christ^s spake in them: so that ^{† 2 Cor. 13. 3} ^{* 1 Cor. 2. 16} now we have^r the mind of Christ, and the word is neer vs, * even in ^{† Rom. 10. 8} our mouth and in our hart; neither may we admitt of any † other ^{† Gal. 1. 8.} doctrine though it should be taught by

by Angels from heaven, but that which we have, we must hold fast
 †Rev. 2. 25. til he come. And Christ it is, that hath alwayes reveled Gods wil vnto the world synce the beginning. He it was that preached in Spirit,
 †1 Pet. 3. 19. to those that were disobedient in the dayes of Noe; he * sent Esaias
 20.
 * Isa. 6. 8. 9. to preach vnto Israel, and furnished him with giftes & graces for that
 with Ioh. 12. 4. work; and stil he sendeth his messengers dayly, for * the gathering together of the Saincts, the work of the ministry, and edification of his body, til the worlds end; and
 † Eph. 4. 12. they are† his glorie. Finally the heavenly Spirits are also his messengers for this end and purpose, when he seeth meet so to imploy
 † 33.
 † 2 Cor. 8. 23. them, as it is written, *I Iesus have sent my Angel to testify vnto you these things in the Churches.* Thus opening vnto us by all means, the secrets of his Gospel, our souls are
 come

comforted, for he bringeth vs into his † wine celler, and Love is his † Song. 2. 47 banner over vs .

6. To assure the world that he was both the wisdom and power of God, he confirmed his doctrine by signes and wonders, doing such works † as no other man did ; even † Ioh. 15. 24 as his words were such as * never † Ioh. 7. 46, man spake, his enemies being judges. He gave also of this power, to † such as beleaved in his name and † Mar. 16. were his witnessess, himself working 17. 18. 20. with them, & confirming the word with signes that followed .

7. Vnto this outward administration, Christ annexeth his inward grace by divine power; making even the Dead † to heare his † Ioh. 5. 25. voice and live, for he hath the † swords of eternal life, he openeth † Ioh. 6. 68. the harts and causeth attention, he † Act. 16. 14 openeth * the mindes and causeth † Luk. 24. 45 men to vnderstand the scriptures;

† Luk. 21,
35,

he giveth them also † a mouth and
wildome, which al their adversaries
are not able to speak against, nor
resist.

“ 1 Cor. 3.

22, 23.

† Act. 17. 11

12 Cor. 1. 24

“ 2 Cor. 4, 2.

† Pro. 8. 1, 2

&c. Rom.

15. 4.

“ 1 Thes. 5,

11.

8. Now all this life and grace
doth Christ communicate with the
Saints, being their Head, and they
his members. For first the Minis-
ters of the word, how great gifts
or authority soever they have, they
all “ are ours, and we Christs, and
Christ Gods; we are to trye their
doctrine by † the scriptures, for they
have not † dominion over our faith,
but are helpers of our joy; and in
declaration of the truth * are to ap-
prove themselves to every mans
conscience in the sight of God. Se-
condly the Word it self, even all
the scriptures, are given † unto vs, &
written for our learning and com-
fort; and this not onely to know for
our selves, but to teach exhort and
edific “ one another. Therefore is
the

the word sayd to be † *graffed* in us, † *Iam. 1. 21.*
 and what by it we doe beleewe, we
 also may boldly † speak, and freely † *2 Cor. 4. 13.*
 * practise, even all that Christ hath * *Mat. 28. 20.*
 cōmanded; that as he is a † faithfull † *Rev. 1. 5.*
 and true witnes, so we also that are
 the Lords witnesses with him his
 chosen servant, (as † sayth the Pro- † *Isa. 43. 10.*
 phet,) may bear a good testimonie
 unto the truth; & having his word
 † dwelling in us plenteously in all
 wisdom, may therby our selves † *Col. 3. 16.*
 † understand righteousness and judg- † *Pro. 2. 9.*
 ment, and equitie, and every good
 path, and be preserved from the
 evil way; and vnto others may im-
 part the * honey and milk of Gods * *Song. 4. 11.*
 graces that are under our tongue:
 and having the † high-acts of God † *Psa. 149.*
 in our mouth, and the two-edged † *6, 7, 8. 9.*
 sword (of his * word) in our hands, * *Heb. 4. 12.*
 may execute vengeance on the he-
 then, corrections among the peo-
 ple, binding their kings in chaines

Phil. 2, 15
16.

Isa. 22, 5.

and their nobles with fetters of yron; this honour is to al his Sainets: who "holding forth the word of life, do shine as lights in the world; Christ illuminating them with his glorie continually, and making his Church by his *propheſie*, the *† value of Viſion*, as of old it was named.

9. Touching his *Prieſthood* and our communion therewith, two things are to be conſidered; firſt what of his grace in his own perſon he hath wrought and worketh for vs; to weet, *the things pertainyng to God*, (as the Apoſtle ſpeaketh:) which are, *the Offring of a ſacrifice*, to make recōciliatiō for our ſynns; *and * Interceſſion*, which as our *† Advocate* he maketh with the Father for us. Secondly, what by his mighty power he graciously worketh in us, and applieth unto us; whiles he maketh vs alſo *Prieſts* vnto God his Father, and communicateth

Heb. 5, 1 &
2, 17.

* Heb. 7, 25.
† 1. Ioh. 2, 1

teth with vs his obedience, death, burial, resurrection, & ascension; so causing the Blessing of God to come vpon vs, (as he is that seed in whom all families of the ~~South~~ ^{Earth} shall be blessed,) and giving vs comfort and peace. Vnder these two heads, are all thinges comprehended, that pertain to our Iustification, and Sanctification, in the sight of God.

10. These three things of *Reconciliation, Intercession* and *Blessing*; the Priests of Moses law, in shadow & figure of him, performed of old for Israel. The first whiles at the brazen altar; they † offered Burnt offerings, † Lev. 1. & 4
and For syn; made * attonement, &c.
& obteyned forgiveness at the hands † Lev. 4. 39.
of God, for the synners: but chiefly when the high Priest * sanctified † 1 Chr. 13.
the Most holy place, with † blood † Lev. 16. 3
of the Sacrifice, & made an attonement 15---34.
for the children of Israel, for

†Exo. 40.
26, 27, & 30.
7, 8, 10.

†Lev. 16. 12,
13.

†Lev. 9. 11,
23.

*1Chrō. 23
13.

‡Num. 6, 23
27.

*Heb. 3, 1.

†Heb. 10, 4

al their syns once a year. The secōd, whiles at the † golden altar, he burned sweet incense every morning and evening; and once a year also, made reconciliatiō upō the hornes therof, with the blood of the syn-offring; & entred [†] within the veil; putting incense on the fyre in the censer before the Lord, that the clowd of the incense covered the Mercy-seat. The third, when having finished his Ministerie, the Sacrificer [†] lifted up his hand toward the people, & *Blessed them*, as he was separated of God **to blesse in his name for ever*, and to [†] put his name upon the childrē of Israel, that he might blesse them, as he had promised.

11. The truth of these three, are fully performed by the *Apostle and Highpreist of our profession Christ Iesus. For, that he might reconcile us unto God, because it was impossible that the blood of buls
and

and goats should take away synns,
 neyther would his Father accept
 other sacrifice or offering, then the
 'body which he had ordeyned his
 Son: therefore through the eter- ^{Heb. 10. 5;}
 nal Spirit he offred * himself with- ^{6, &c.}
 out spot unto God, and gave his
 *sowle for the ransom of many, ^{Heb. 9. 14.}
 bare "our synns in his body on the ^{† Mat 10.}
 tree, and by his town blood entred ^{28.}
 in once unto the holy place, (not ^{" 1 Pet. 2. 24}
 the holy places made with hands, ^{† Heb. 9. 12.}
 but *into very heaven,) and ob-
 teyned eternal redemption. So the ^{1 ver. 14.}
 Lord took away * the iniquitie of ^{* Zach. 3. 9.}
 his land in one day, (as he had pro-
 mised;) for the ransome was most
 precious, even of infinite value and
 effect, seeing by the vnion of the
 Godhead with the manhood in
 this our High-preists person, it was
 the blood of * God himself, (as the ^{† Act. 20. 28}
 scripture speaketh,) wherewith we
 are purchased. Thus Christ hath

*R6.5,10. reconciled vs that were enemies,
 unto God by his death; and hath
 *Heb.9,26. put away syn, * by the sacrifice of
 †Ioh.1,29. himself: for he was the *Lamb of
 God, that taketh away the syn of
 the world; and the prophesie of A-
 braham was fulfilled, "*Gen.22,8 God wil pro-
 vide him a Lamb for a burnt offering,
 my sonn.*"

12. Touching Christs *Intercessi-*
on, as he prayed † for his Church
 †Ioh.17. when he was on earth, and his Fa-
 ther heard him * alwayes; so now
 †Ioh.11,42 being ascended and set at the right
 *Rom.8,34 hand of God, he stil *maketh request
 for us, being therfore entred into
 very heaven, to appear now * in the
 †Heb.9,24 sight of God for us. Whose pray-
 er as it is pure and perfect, so pre-
 vaileth it with God, and is of un-
 speakable efficacie, to make us to be
 accepted. For the Father loveth
 the Sonn, and accepteth him better
 then he did his servant Iob, when
 he

the prayed for the trespassers. This Hob. 42.8.
 is that *Angel*, (the Angel or mes- 9.
 senger of the covenant,) that hath Mal. 3.1.
 a* golden censer, and much odours, *Rev. 8 3,4
 which he offereth with the prayers
 of all Saints, upon the golden al-
 tar that is before the throne; the
 smoke of which odours, with the
 prayers of the Saints, goeth vp be-
 fore God out of the Angels hand:
 and unto his requests, which hee
 maketh for his afflicted people, the
 Lord† answereth good and com- †Zach. 3.
 fortable words. Thus our high sa- 12.13.
 crificer, having the names of the Exo. 28.
 whole Israel of God, as it were gra- 9-12.
 ven upon two precious stones, and
 embossed in gold; beareth us up-
 on his two shoulders, for a remem-
 brance; and presenteth us pure &
 holy and just, before the Lord.

13. The things towards us, which
 at his *Blessing* and the fruits that fo-
 low, he graciously communiceth

- as a merciful & faithful high preist,
†Heb.4. 15 † touched with the feeling of our
infirmities ; being rayſed vp vnto vs
1Act 3.26. of God , and ſent *to Bleſſe vs , in
turning every one of vs from our
iniquities.* And as at the end of his
* Luk 24.50 miniſtery vpon earth , he * liſted up
61. his hands and bleſſed his diſciples,
and then was taken from them into
heaven : ſo , continewing ſtill a
* Heb.6.20. * Preiſt for ever after the order of
& 7.1.7 Melchizedek, (who met Abraham &
bleſſed him ,) he ſtil bleſſeth the
children of Abraham , giving and
applying the promiſes of the Goſ-
pel, vnto the harts and conſciences
† Num.6.24 of his people ; even the favour and
25.26. protection of God, the light of his
countenance, and his peace. So the
1Gal.3.14. bleſſing of Abraham cometh on
vs through Chriſt Ieſus, who is that
promiſed ſeed, in * whom al nations
* verſ.8. are bleſſed ; and whom God hath
ſet to be * *Bleſſings for ever.* Thus
Chriſt

Christ, by *Sacrifice* hath merited, by *Intercession* obteyned, and by *blessing* bestoweth and distributeth unto us, the love and graces of God his Father, euen all things perteyning to life and godlines: that we being partakers of his peace, may again blesse God, euen the Father of our Lord Iesus Christ, * which †Eph 1,3. hath blessed vs with all spirituall blessings in heavenly thinges in Christ, as the Apostle sayth.

14. The cōmunion of this *Blessing*, is more particularly to be discerned in that honour of *Priesthood*, which is given to all Christians; and the scales of Gods grace, and love towards vs in Christ. For he hath made vs "*Priests* vnto God euen "Rev. 1,6. his Father, and we as lively stones are made a spiritual howse, a holy 11Pet 2,5. preisthood, to offer up spirituall sacrifices, acceptable to God by Iesus Christ. For first, applying him unto

our

our selves by Faith, his sufferings
 death and burial are[“]ours; his righ-
 teousnes, resurrection, and glorious
 victory over syn, Satan, Death and
 Hel, [†]ours; so that we[†] by the blood
 of Iesus, may be bold to enter into
 the holy place, (though the Levi-
 tical Preists might ^{*} not enter into
 the shadow therof at all times;) by
 the new and living way which hee
 hath prepared for vs, through the
 veyl that is his flesh: even [†] boldly
 may we goe vnto the throne of
 grace, that we may receiue mercy,
 and finde grace to help in tyme of
 need. Presenting unto God his Fa-
 ther and ours, this Lamb that was
 slayne for our syns, who is our
 “suerty and our sacrifice, by whose
 “stripes wee are healed, by whose
 death^{*} we are restored to life, by
 whose [†] body once offred we are
 sanctified; upon whose “head wee
 “have layd the burden of our syns,
 and

[“]Isa. 53. 4.
 5.

† Ro. 4. 25.

& 8. 33. 34.

† Heb. 10.

19. 20.

“ Lev. 16. 2.

† Heb. 4. 16

“ Heb. 7. 22

† 1 Cor. 5. 7.

† 1 Pet. 2. 24

“ Gal. 2. 20.

† Heb. 10.

10.

“ Lev. 4. 15

and by whose *† curse*, we are made *† Gal. 3. 13.*
 the *heyres of blessing*, and of all the *14.*
 riches of Gods grace.

15. We also *†* give vp our own *† Rom. 12. 1*
 bodies a living sacrifice, holy, ac-
 ceptable vnto God, which is our
 reasonable serving of God; so the
 heavenly Ierusalem is filled with
† the flocks of men, as the earthly *† Eze. 36. 38*
 once was with Flocks of holinesses
 or sacrifices external. Our spirits
 being contrite, our harts humbled
 and broken for our synns; are the
** sacrifices of God* also, which he wil ** Psa. 51. 17*
 not despise. By Christ, we *†* offer *† Heb. 13.*
 the sacrifice of *Praise* alwayes to *15.*
 God, that is the fruit (or *†* calves) of
 our lips, which confesse his name, & *Hos. 14. 3.*
 magnify him with thanksgiving:
† this also pleaseth the Lord, better *† Psa. 69. 31.*
 then oxe or heiffer, that beareth
 hornes, that parteth the hoof. Our
** almes* and offrings for relief of the ** Act. 24. 17*
 poor, especially the ministers of the
 Gof.

†Phil. 4, 18 Gospel of Christ: are † *an odour that*
 Heb. 13, 16. *smelleth sweet, a sacrifice acceptable &*

†Phil. 2, 17. *pleasant to God.* Finally if we be † pow.

†Tim. 4, 6. *red out* as a drink offering, vpon the
 sacrifice and service of the faith of

†Heb. 12, 4. Christs Church, and doe resist vnto
 blood striving against syn: we have

†Ps. 116, 15 cause to rejoyce; for precious in the
 sight of the Lord, is the death of

†Rev. 6, 9. his Saints, and the † soules of such,
 10. rest vnder the altar, til the Lord ho-
 ly and true, doe avenge their blood
 on them that dwel on the earth.

16. This honour of *Priesthood*,
 (which †no man can take to him-
 self, nor †any other thing except

†Heb. 5, 4. it be given him frō heaven,) †Christ
 †Ioh. 3, 27. giveth unto us, of his rich grace

†Rev. 5, 10. by his word and spirit. For as by the
 preaching of the Gospel, he is dayly
 described in our sight, and among
 us †crucified: so we by the ministe-
 rie of the Gospel, are made †an ac-
 ceptable offering vnto the Lord,

being

†Gal. 3, 1.

†Rō. 15, 16

Isa. 66, 30.

being sanctified by the Holy Ghost.
 His word is a † sharp two edged † Heb. 4. 12;
 sword, and divideth a sunder the
 fowl and the spirit, the joynts and
 the marow; by it we are taught to
 'mortify our members which are Col. 3. 5.
 on earth; his spirit is as * fyre, where Mat. 3. 11.
 with we being baptised, doe also
 * mortifie the deeds of the body, † Rom. 8. 13
 that we may live, & give our selves
 vp vnto God for a^c living sacrifice. "Rom. 12. 1
 The afflictions that we feel in this
 world, when for his sake we † are † Rom. 8. 36
 killed al the day long, and are coun-
 ted as sheep for the slaughter, doe
 'bear about in our body the dying 12 Cor. 4. 10
 of the Lord Iesus, and are alwayes 11.
 delivered vnto death for Iesus sake,
 that the life also of our Lord Iesus
 might be made manifest in our
 mortal flesh: these serve for furthe-
 rances of our sanctification, by be-
 ing * partakers of his holines; and * Heb. 12. 10
 make vs as † sacrifices, and a prey † Gen. 15. 9
 for 11. 13.

for the ravenous fowles, whiles we live strangers here on earth, the land that is not ours, as did Abrahams seed. Thus are we named † the *Priests of the Lord*, and have authority in every place to offer incense vnto his name, and a pure offering, both we and our works, (our spiritual sacrifices,) being acceptable vnto God in Christ Iesus.

17. To illustrate & seale vp more assuredly our communion with Christs Priesthood; We are washed with water, for a signe & assurance, of the forgiveness & washing away of our synns, and to be as the laver of our regeneration and new birth; whereby we are also baptised* into his death, and buried with him by baptism, that like as Christ was raysed vp from the dead by the glory of the Father, so we also should walk in newnes of life, our † old man being crucified with him

† Isa. 61. 6.

Mal. 1. 11.

† Act. 3. 38.

& 22. 16.

† Tit. 3. 5.

* Ro. 6. 3, 4.

† ver. 6.

him, that the body of syn might be destroyed, and our selves be † dead to syn, but alive to God in Iesus Christ our Lord; whom by this symbol we have* put on, and doe bear his name vpon vs, with the name of the Father and of the holy Spirit. And after this, Christ often feedeth our fowles, with his own body & blood, which was broken & powred out for our sakes, figured out vnto vs by bread & wine: hereby confirming the former grace of remission of synns, and a further growth in Christ continually, into whom we are incorporate, & have so neer a † communion with him, vnder these visible earthly elements; which we looking past by the eye of faith, seeing and feeding vpon Christ, have our life by him, doe dwell in him and he in vs, & shal by him be* rayfed vp at the last day, vnto life eternal.

† vers. 11.

* Gal. 3, 27.

† Mat. 18, 19.

† Mat. 26,

26. &c.

† 1 Cor. 10.

10.

* Ioh. 6, 57.

† vers. 56.

* vers. 54.

Q

Having

18. Having seen how Christ being our *Prophet* informeth vs in al the wisdom of God, and by the *Law* sheweth vs our syn & wretchednes; by the *Gospel*, our justice and happines; & being our *Prest* & *Sacrifice*, hath by himself purged vs from al syn, & given vs the gift of justice and sanctitie to present vs pure and blamelesse before God his Father: it remayneth, that we also consider, how he conserveth and mainteyneth this our blessed estate; against al enemies, by his mighty power and soverignty, which as Lord and King he hath over al.

19. This soveraigntie, is set forth by divers titles of honour and dignitie given him in the scriptures; as when he is named *Messiah* the *Governour*, *Captaine* or *Fore-leader*; the *Ruler*, that is, having dominion right and authoritie, to govern and guide his people; *Michael* the

Dan. 9. 25.

1 M. c. 5. 2.

Mat. 2. 6.

*the great Prince; the *Captaine of the Lords host; a mayster or Commander to the peoples; a Potentate or Mighty one; the king of kings & Lord of Lords, and *Prince of the kings of the earth, the †the Lord of all, vnto whom is giuen †all power in heaven & in earth, an' everlasting dominion, & honour and kingdome, that al peoples nations and languages shal serue him. And he the true *Melchisedek king of Salem, shal reign as †king in iustice, and sit as † Prince of peace, vpon the throne of David, & vpon his kingdome; to order it & to stablish it with iudgement & with iustice, from henceforth even for ever.*

20. This *kingdome* of Christ, is no earthly Monarchie, nor † of this world; but spiritual and *heavenly: and therefore is more mighty then the kingdomes of the earth, able † to bear down, break in peeces, & grinde to powder al aduerser pow-

Q2.

er and

† Dan. 12. 1.

† Ios. 5. 14.

† Isa. 55. 4.

† Pla. 45. 3.

† Rev. 19. 16

* Rev. 1. 5.

† Act. 12. 36

† Mat. 28. 18

† Dan. 7. 14.

* Heb. 7. 1, 2

† Isa. 52. 1.

† Isa. 9. 6. 7.

† Ioh. 18. 36

* Mat. 3. 2.

† Dan. 2. 34

35. 44. 45.

Luk. 20. 18

and domination; whither of this
 †Eph. 6. 12. world, or the spirituall wickednes
 ses which are in the high places.

21. Therefore also is the manner
 of administring this kingdom, not
 worldly nor pompous; but as
 Christ the king himself, came vnto
 †Zach 9. 9. vs poor, and riding vpon an asse;
 *Rev. 5. 5. and he the * *Lion* of the tribe of
 Judah, the root of David, was for
 †verf. 6. to see to, like * *a killed-Lamb*: to
 menageth hee his kingdome still,
 †Zach. 4. 6. neither by an army, nor a Power,
 but by his spirit; that it cometh
 †Luk. 17. 20 not with observation, for men to
 21. say, *Loe here or loe there*, but is with-
 in vs; wielded by the spiritual scer-
 Mat. 4. 23. ter of his word (the Gospel of the
 kingdom,) and by the almighty
 working of the Spirit, and there-
 †Luk. 9. 10 fore conteyneth in it * *mysteries* or
 secrets; that cannot be vnderstood
 but by the gift of God.

22. Our Lord himself, hath
 subdued

subdued, and dayly subdueth al his
foes; the world "he hath overcome; ^{"Ioh. 16. 33}
syn he hath † condemned and put ^{† Rom. 8. 3.}
away; Death he hath * abolished; & ^{* 2 Tim. 1. 10.}
the Diuill that had the power ther-
of, he hath * destroyed : neyther ^{† Heb. 2. 14.}
shal these, or any of these, ever have
dominion over him ; but he shall
reigne, til he hath put "all his ene- ^{" 1 Cor. 15. 5.}
mies vnder his feet, and death and
hel* be cast into the lake of fyre. ^{* Rev. 20. 14}

23. This his power & regiment
he cōmunicateth with his Saincts,
two manner of wayes; First by ap-
plying vnto them for their benefit
and salvation, all that himself hath
done and doeth, as the Lord sayth
by his prophet † *I wil camp about my* † *Zach. 9. 8.*
homse, against the army against him
that pisseth by, & against him that re-
turneth, & no oppressors shal come vpo
the any more. And as for their sakes,
Christ * sanctified himself, so for ^{"Ioh. 17. 19}
their * comfort he overcame the ^{"Ioh. 16. 33}

- † 1 Ioh. 3, 7. world; to take away^t their syns, did he appeare, when in himself there
- † Dan. 12, 1. was no syn; for the^t children of the people Israel, standeth this Michael
- † Rev. 12, 7, the great prince, & fighteth against
9, 10. the Dragon and casteth him out of heaven; where now is salvation, and the kingdome of our God, and the power of his Christ; the accuser of the Sainctes being cast down. Wherefore the Lord being *king*,^t the earth may rejoyce, and the multitude
- † Ps. 97, 1. of the yles be glad; because he^t preserveth the soules of his Sainctes, he wil deliver them from the hand
- † Ps. 110. of the wicked; he wil⁶⁶ judge the people of God in justice, and his poor with equitie; that the mountaynes & the hils shal bring peace to the people by justice, and in his
- † Ps. 72, 7. dayes the righteous shal flourish, and abundance of peace shalbe so long as the moon endureth. For
- † 12, 9, 10. the^t charrets being cut off from Ephra.

Ephraim and the horse from Ierusalem, the bow of the battel shall be broken, and he shall speak peace vnto the nations; but in the mornings ^{“Psa. 70. 1. 8.} he wil destroy all the wicked of the land, ^{“Isa. 11. 4.} smiting the earth with the rod of his mouth, and slaying the wicked with the breath of his lips; wounding kings & treading down ^{“Psa. 110. 5. 112. 6. 3. 6.} peoples in the day of his wrath. Therefore the poor shall ^{“Psa. 10. 14.} commit themselves vnto him, and triumph ^{† vers. 10.} in his salvation saying; ** The Lord is king for ever and ever, the heathen are destroyed forth of his land; * the kingdoms of this world are our Lords, and his Christs, and he shal reign for evermore.* ^{“Rev. 11. 13}

24. Secondly he communicateth with his Saints this grace, to be ^{† Rev. 7. 10. & 20. 4.} *Kings* also with him; and to reign on earth: that as himself sitteth and ruleth upō his throne, and is a ^{† Zach. 6. 13.} *Priest* upon his throne, and the counsell

of peace is between them both: so
 they whom he hath made * *Kings*;
 & *Priests* unto God his Father, be-
 ing a † kingly preisthood, even a
 † *kingdom of Priests* & an holy nati-
 on; having part † in the first resur-
 rection, the second death may have
 no power over them; but being the
 Priests of God and of Christ, and
 reigning with him the terme of
 yeres limited; at last, whē they have
 overcome, may † sit with Christ in
 his throne; even as he overcame, &
 sitteth with his Father in his throne.

25. This spirituall kingdome,
 wherby the Saints reign on earth,
 is first over their own synns & cor-
 ruptions; for they are careful to be
 vpright with God, and to * keep
 themselves from their wickednes;
 and the Lord * subdueth their ini-
 quities, that syn shal^e not have do-
 miniō over them, because they are
 † freed from it, and made servants
 vnto

*Rev. 1, 6.

†1Pet 2, 9.

*Ex. 19, 6.

*Rev. 20, 6.

*Rev. 3, 21.

*Pl. 18, 23.

†Mic. 7, 19.

*Ro. 6, 14.

*verf. 31.

unto God, having their fruit in holynes, and the end everlasting life. And this victorie whereby they overcome themselves, is greater thē all earthly conquests, according to the true proverb; *He that is slow to anger, is better then the Mighty man; & he that ruleth his own spirit, (is better) then he that winneth a citie.* Secondly it is over the world, which also they set themselves against, as knowing that it * lieth in wickednes, the wisdom thereof is † foolishnes; & cōmeth to naught; the pleasures of it are “vanitie, & vexation of spirit; the sorrowes of it work † death; and the amitie thereof is † the enmitie of God: therefore flee they * the corruption that is in the world through lust, walking before God as † strangers & pilgroms on earth, not loving “the world; or the thinges that are in the world, which have neyther † satisfying nor fruit

Pro. 16, 32

* Ioh. 5, 19

† 1 Cor. 1.

20. & 2, 6.

“ Eccl. 1. &

2. & c.

† 2 Cor. 7, 10

† Ham. 4. 4.

* 2 Pet. 1, 4.

† 1 Chr. 29.

15.

“ Ioh. 2, 15

† Eccl. 5, 9.

1Gal. 6. 14.

*Jam. 1. 37.

†Gal. 5. 1.

1Cor. 7. 23.

31.

1Cor. 4. 2

13.

†Rom. 8. 37

1Joh. 5. 4.

*1Pet. 5. 9.

†Rev. 11.

11.

*Jam. 4. 7.

fruit in them; but being¹ crucified vnto it & it vnto them, they keep themselves^{*} vnspotted of it, & free from the^{*} bondage & servitude of the same; they use it, as though they vfed it not; they bear with patience al the reproches & injuries that it offreth; yea though they be made the "gazing stock, & as the filth of the same, yet are they† more the conquestours through him that loved the, and do fulfil that which is written, *1 All that is born of God overcometh the world; & this is the victorie that overcometh the world, evē our faith.* Thirdly the conquest of the Saincts is over Satan himself, the Prince of this world, and worker of all mischief. Him also they^{*} resist stedfast in the faith, and doe^{*} overcome him by the blood of the Lamb, and by the word of their testimonie, and love not their lives vnto the death: so that wicked one^{*} fleeth from

from them, and ¹ toucheth them ¹ Joh. 5, 18
 not; for they keep themselves, be-
 cause they are begotten of God,
 who wil^t tread that adversary vn- ¹ Rom. 16.
 der their feet shortly, and with him ^{20.}
 shal be destroyed ¹ the last enemy, ¹ Cor. 15,
 Death. And as now, the Saints ^{26.}
 doe reigne^o with Christ on earth,
 by faith and patience: so then, ha-
 ving judged the world, and even ¹ Cor. 6, 2.
 the Angels; they shal reigne ¹ with ^{3.}
 him in glory, in heaven for ever- ¹ Rom. 8, 17
 more. ² Tim. 2, 12
¹ Thes. 4, 17

26. To teach us this Communi-
 on with Christ, we have in the
 scripture many doctrines & simili-
 tudes; as that he will make his
 Church a troller & a new threshing ¹ Isa. 41, 15.
 instrumēt having teeth, for to thresh
 the mountayns, and bring them to
 powder; and make the hils as chaff:
 that he ¹ giveth strength and power ¹ Ps. 68, 35.
 to his people, making ^{*} their horn ¹ Mic. 4, 13.
 yron, & their hoois brasse, & them-
 selves

‡Zach. 10, 3.
 iver. 5. selves † as his bewtiful horse in the
 battel; that they shalbe † as the
 mighty man, which tread down

12Zach. 9, 15
 of hosts shall defend them, and they
 shaldevowr and subdue their foes.

*Pla. 45, 16
 That Christ shal* make his children
Princes throughout all the earth;

‡Rev. 19, 12
 and as himself hath *many Crowns
 upon his head, so will he cōmuni-
 cate them with his Sainets; as the
 crownes of his figure

14.
 14.
 14.
 of Iehozadak the high Preist, were
 to Helem, Tobijah & others, for a
 memorial in the tēple of the Lord.

17.
 17.
 17.
 That as Christ is the head corner
 stone, upon which whosoever fal,
 shalbe broken, and on whomsoever
 it fal, it shal grindethem to powder:
 so Ierusalem (his Church) shalbe

12Zac. 12, 3.
 made †a heavie stone for all people;
 al that lift it up shalbe torne, though
 al the people of the earth be ga-
 ther-

thered together against it. That as
 Christ shal * crush the nations with ^{†Psal. 2.9.}
 a scepter of yron, and break them
 in peeces like a potters vessel: so ^{†Rev. 2. 26.} he
 that overcometh, and keepeth his ^{27.}
 works vnto the end; to him will he
 give power over nations, & he shal
 rule them with a rod of yron, that
 as potters vessels they shal be bro-
 ken; even as he received of his Fa-
 ther, "so will he give to that man, "^{ver. 28.}
 the *morning starre*.

27. To illustrate this Communi-
 on between our Saviour and vs, we
 have the similitude of an humane
 bodie; the members wherby their
 due joynts and synewes are joyned
 to the head, receive from it life and
 motion, and government in all the
 actions and affayrs: so Christ tis the ^{†Col. 1. 13.}
 head of the body of his church, & ^{†Cor. 12. 12}
 communicateth with al the Saincts ^{&c.}
 his members, ^{†Gal. 2. 20.} life and grace, and ^{Rom. 8. 32.}
 all good things for their conservati-
 on

on. Also of a vine or Olive tree,
 whole branches are made partakers
 of the juice sap and fatnes* that is
 in the root & stock: so we abiding
 in * Christ the true vine, doe by
 the juice & moysture of his grace,
 live and bear fruits to the praise of
 God. Agayn as the husband and
 wife, are not two, but one flesh; &
 the first woman * builded of the
 rib of man, was flesh of his flesh
 and bone of his bone, and so did
 love & live together, partaking ech
 with others wel fare; in like manner
 are we joyned to the Lord, & made
 * one spirit; he that * made us is our
 husband, and we are married to him
 in faith; wherevpon he "nourisheth
 & cherisheth vs; for we are mem-
 bers of his body, of his flesh and of
 his bones; and this is a † great Se-
 cret, as the Apostle sayth, which
 they that would behold, had need
 be caried in spirit (as was Iohn) to
 a great

*R6. 11, 17.

†Ioh 15. 1,
3. 4. 5.

†Mar. 10, 8.

†Gen. 2. 22.

*1Cor. 6, 17

†Isa. 54. 5.

Hos. 2. 20.

"Eph. 5. 29,
30.

†ver. 32.

*Rev. 21. 9.
30.

a great & an high Mountain, there
 to be shewed this *Sponse* adorned
 with the glory of God, and alpreci-
 ous ornaments of his Spirit. And so
 greatly dooth the King* delight in *Psa. 45. 17.
 her bewty, that the words which
 were spoken to the first woman
 Evah, how *her desire should be* †Gen. 3. 16
unto her husband; are now on the o-
 ther hand, (as touching the affecti-
 on of love) applied by the Spowse
 vnto him whom her sowl loveth,
**I am my welbeloveds, and his desire* *Sōg. 7. 10.
is towards me

28. From all that which is be-
 fore spoken, of the Cōmunion that
 God hath called vs vnto with his
 Sonn, it followeth, that whatsoever
 justice and holines was in Christ
 manifested in the flesh, eyther by
 nature or by actiō, the same is made
 †ours by grace and imputation: as †Rom. 4. 24
 on the contrary, whatsoever syn & 25. & 5. 19.
 unrighteousnes is in vs by nature

or

1 Cor. 5, 27
Psa 40, 12.

* Rō. 8, 1, 38
39.

† Heb. 4, 15,

* Rev. 21, 4.

† Joh. 8, 36.

Rō. 8, 2. Gal

3, 13, & 5, 1

Lev. 26, 13,

1 Co. 7, 3,

Mat. 17, 25,

27. 1 Cor.

6, 12. & 20,

25. 26,

† Gal. 2, 20.

* 50g. 6, 2.

† Ro. 5, 5, 6.

8.

* Isa. 46, 13

or action, the same is made * his by
imputation, and by him is healed
and taken away; that it cannot be
we now * should perish, if we hold
fast our faith and confidence of re-
joycing unto the end. Whatsoever
troubles, sorrowes or tentations,
(lyn onely excepted,) doe befall vs
in this life; the like have befallen
* vnto him, were by him overcome,
and shal from * vs, as already they
are from him, be done away. Fi-
nally whatsoever freedom & liber-
ty, Christ as man, in ordinary estate,
had on earth, cōversion amōg men:
the like hath he given, dayly giveth
& confirmeth vnto Christiāns; whi-
ther we respect the spirituall law of
God, or the politick lawes of men,
and civil states. For he it is that li-
veth in vs; himselfe is ours, and we
are his, * grafted into his death and
resurrection, to eternal life: he hath
given his glory vnto Israel; even
the

the glorie that the Father gav him, ^{†Ioh. 17. 22}
 hath he given us, that we may be ^{23.}
 one; as the Father and he are one,
 he in us, and God in him; & wher
 he is, ^{†verf. 24.} ther shal we also be to be-
 hold his glory; though for the pre-
 sent we walk * by faith and not by ^{*2Cor. 5. 7.}
 sight, and it doth * not yet appear ^{†Ioh. 3. 2.}
 what we shalbe. The consideration
 of which riches of his grace, may
 cause us to say with the Prophet,
How great is his goodnes, & how great ^{†Zach. 9. 17}
is his bewtie? And we may conclude
 with the last word of Moses the
 mā of God, *Blessed art thou o Israel:* ^{†Deu. 33. 29}
who is like unto thee, o people saved by
the Lord, the shield of thine help, and
which is the sword of thy glorie:
therefore thine enemies shalbe
in subjection to thee, &
thow shalt tread upō
their high pla-
ces.

*Of our Communion with
the Holy Ghost.*

1st Joh. 5. 7.

*1st Cor. 13.
23.*

ALthough the fellowship that we have with the Holy Ghost, (who is "one with the Father and the Son,) may much be discerned by that which is before spoken; of God & of Christ: yet because the scripture speaketh many things of the work of Gods Spirit in us, and particularly of the *†Communion of the Holy Ghost with us*; it wilbe for the good, and comfort of the Saints, to consider the graces and benefits that doe come vnto them, by this cōmunion also in particular.

1st Joh. 14. 16

2. And this the rather, for that the Spirit is the Comforter, (that other Comforter or Advocate,) which the Father at Christs request doth give unto us for to abide with us for ever, and chear us in the absence of our Lord Iesus from us, (who

(who is gone vnto his Father and ours) that we should not be left as *orphans on earth, destitute of help *Ioh. 14, 18 and comfort, amidst our many trials and tribulations.

3. Very great is the grace, & admirable the strength and consolation, which this Comforter giveth to the Saints; as the example of the Apostles themselves doth confirm; who all the while that Christ was with them in this world, though he ceased not to teach & inform the, to comfort and embolden them, to reprove and blame them, as there was occasion: yet were they *weak 1 Mat. 16, 8 and faint in faith, fearfull of their 23, & 17, 20 enemies, forgetful of Christs pro- & 20, 22, 24 mises, without vnderstanding of his 25, & 26, 32 mysteries, and overcaried many 40, 56, Mar. 16, 14. ways with their own infirmities. But when he had sent down upon them the promise of his Father, & 6 Luk 24. endued them with power from on 49,

† Act. 1, 5.

* Act. 2, 4,
21.* Act. 4, 8,
13, 19, 31,
33.† Act. 5, 12.
15. 41. 42 &
through-
out
the whole
book.

high, † baptizing them with the ho-
ly Ghost: then began they to speak
with¹ other tongues, as the Spirit
gave them utterance, the wonder-
ful workes of God; shewed great
* boldnes in preaching the word, &
with great power witnessed the re-
surrection of the Lord Iesus, and
† many signes and wonders were
shewed by their hands, and they
ceased not to teach and preach Je-
sus Christ amongst many troubles:
rejoycing that they were counted
worthy to suffer rebuke for his
name.

4. Neyther vnto them alone was
the Holy Ghost given, (though the
abundance of his graces was pow-
red most plentifully upon them;) [†]
but al that in those dayes, or before,
or synce, doe beleewe in the Lord
Iesus Christ, are sealed also with the
same spirit of promise, & furnished
in some measure with the gifts of
the same

same. Which grace the Lord himself proclaymed in that † last and great day of the Feast of Tabernacles, saying, *He that beleeueth in me,* Ioh. 7, 37.
as sayth the scripture, out of his belly shall flow rivers of water of life; speaking this * of the Spirit, which they that beleeved in him, should receive; for if any man have not the Spirit of † Rom. 8, 9.
 Christ, the same is not his.

5. As there is but † one God and Father of all, and one Lord Iesus Christ; so is there but one † and the same Spirit: although for the * diversities of gifts which that Spirit distributeth among the Saints, the scripture sometime speaketh as of * seven Spirits which are before the throne of God; (seven being a full and perfect number, and signifying † Many:) and these seven Spirits be the † seven hornes & seven eyes, (that is the manifold and absolute power & providence) of the Lamb

† Eph. 4, 6.

1 Cor. 12, 4

5, 6.

v. 8. -- 11

† Rev. 1, 4.

1 Sam. 2, 5.

Jer. 15, 9.

Pro. 26, 25.

16.

† Rev. 5, 6.

¶ Isa. 11. 2.

¶ Joh. 3. 34.

* Gen. 1. 2.

¶ Ps. 33. 6

¶ Job. 26. 13

¶ Luk. 11. 20

with Mat.

12. 28.

¶ Ps. 104. 30

* Gen. 6. 3.

¶ 2 Pet. 2. 5.

¶ Job. 22. 15

17.

Christ Iesus; of whom it was prophesied, that *the Spirit of the Lord should rest upon him; the Spirit of wisdom, and Understanding; the Spirit of counsel, and of strength; the Spirit of knowledge, & of the feare of the Lord: of whom also it was witnessed, 'God giveth him not the Spirit by measure.*

6. The Spirit, as he was at first * creator of the world, with the Father & the Son; & * garnished the heavens: so is he still the finger of God, that worketh effectually all his actions, * creating the creatures, and renewing the face of the earth. And generally as God speaketh vnto me outwardly, by the ministry of his word: so sendeth he also inwardly, motions of his Spirit; against which many struggle, to their just judgement. In the old world * Gods spirit strove in man, as his word was * preached by Noah; but they sayd vnto God, Depart from us: wherefore

fore they were "wrinckled before" ^{Job. 22, 19}
 the time, and the flood was powred
 out upon their foundation. When
 Israel came out of Ægypt, the Lord
 sent before them ¹ Moses, Aaron & ² Miriam, to guide them outwardly
 by kingdome, preisthood and pro-
 phesie; he gave them also ³ his good ⁴ Spirit to instruct the; & Iesus Christ
 his Sonn, the ⁵ Angel of his face ⁶ or presence, saved them: yet they
 both ⁷ "envied Moses, and Aaron" ⁸ the holy one of the Lord, and often
⁹ provoked, grieved, and tempted ¹⁰ God himself, and limited the Holy
 one of Israel; they rebelled & vexed
 his holy Spirit, (the Spirit of the
 Lord ¹¹ which had given them rest,) ¹² therefore was he turned to be their
 enemy, and fought against them.
 In these last dayes of the Gospell,
 we are also taught, how some that
 have tasted of the heavenly gift, and
¹³ were made partakers of the Holy ¹⁴ Ghost

Ghost; yet fall so away that they cannot be renewed vnto repentance. So that even wicked men and reprobates, doe often receive * the gifts of the Spirit, whereby they doe many great works, yet are not benifited hereby vnto salvation: for they have not the grace of God to sanctifie those gifts, & seal the vp vnto the day of redemption; therefore God † taketh his holy Spirit from them, and sometime sendeth his evil spirit in sted thereof, to vex them, as he did vnto Saul; and this worthily, scing there are of these wretches, that doe even ‡ despite the Spirit of grace.

7. But the Saints elect of God, have another manner communion with the Holy Ghost; for their help comfort and sanctification in this life, and assurance of life eternall. For, because they are sons, † God sendeth the Spirit of his son into their

* Num. 24, 2
Mat. 7, 22,
23.

o 1 Sam. 16,
14, Ps. 51,
11.

o 1 Sam. 18,
20.

† Heb. 10, 29.

1 Gal. 4, 6.

their harts; which crieth Abba Father; so they are * no more servants * Gal. 4, 7.
 butions, and heys also of God
 through Christ, who hath obteyn-
 ed of his Father † this Comforter, † Ioh. 14, 16
 to abide wlt̄h them for ever, even
 the Spirit of truth whom the world
 cannot receive, because it seeth him
 not, neyther knoweth him; but
 they know him, for he dwelleth
 with them, & shalbe in them; their
 "bodies are the Temples of the
 Holy Ghost. " 1 Cor. 6,
 19.

8. The communion which the
 Saints have with the Spirit, is in
 many particulars; and that from the
 beginning of their dayes, vnto the
 end. For Ieremiaht was sanctified, † Ier. 1, 5.
 and Iohn Baptist filled with the † Luk. 1, 15.
 Holy Ghost, even from their mo-
 thers womb. And we all that are
 born of God, have our regenerati-
 on and new birth * of the Spirit and † Ioh 3, 5
 according to his mercy are saved,

R 5 by

† Tit. 3. 5.

*by the washing of the new birth,
& the renewing of the Holy Ghost.

* 2 Sam. 23.

A.

† Mt. 1. 22. 43.

A. 1. 16.

† Heb. 3. 7.

with Ps. 25.

7.

† A. 18. 25.

† Mic. 3. 8.

* Neh. 9. 30.

Zach. 7. 12.

† 1 Pet. 1. 21.

9. The word of God, which is
the immortal seed wherby we are
begotten, hath alwayes been uttered,
explayned, and vnderstood, by
means of this Spirit. David testifi-
eth of himself, that *"the spirit of the
Lord spake in him, & his word was
in his tongue: our † saviour Christ,*
And his Apostles doe witnesse also
the same concerning him; so the
things that he spake, we must re-
ceive, as the sayings' *of the Holy Ghost.*
The like is to be minded for * Iſaias
* Michaïas, and all other Prophets,
by whose hands the Lord *"* protes-
ted among his people *by his spirit;*
for Propheſie (as the Apostle † ſaith)
came not in old time by the wil of
man; but holy men of God, spake
as they were moved *by the Holy Ghost;*
the Lord Iehovah *& his Spirit* sent
them. Yea Christ himself had the

Spirit

**Spirit of God* put one him, that hee might shew judgment to the Gentiles; and was anoynted with [†] the *Spirit*, that he might preach the Gospel to the poor; and unto the Apostles whom hee had chosen, gave he cōmandemēts *through* the *Holy Ghost*, who also having received [†] the *Spirit which is of God*, spake the things that were given them of him, not in the words which mans wifdoine taught, but which [†] the *Holy Ghost* did teach them: so preached they the Gospel vnto the Saints [†] by the *Holy Ghost sent down from heaven*.

10. Vnto this Gospel of salvation first preached by the Lord, and after confirmed by them that heard him; God [†] bare witnes both with signes and wonders, and with diuers miracles and gifts of the *Holy Ghost*. For to one (as the Apostle sayth) [†] was given by the Spirit the word

*Mat. 12, 18

†Luk. 4. 18

Act. 10. 38.

"Act 1. 2.

†1Cor. 2. 12

†1Pet. 1. 12.

*1Pet. 1, 12

†He. 2. 3, 4.

†1Cor. 12, 8

9, 10. &c.

word of wisdom ; to an other the word of knowledge, by the same spirit ; to an other Faith, by the same Spirit ; to an other, the gifts of healing, by the same Spirit ; to another the operations of great works ; to an other Propheſie ; to an other discerning of ſpirits ; to an other diversities of tongues ; to an other, the interpretation of tongues ; and all theſe things wrought even *the ſelf ſame Spirit*, distributing to every man ſeverally as he would.

11. But theſe ſpiritual gifts, though they were powred out vpon many ; yet are they not, neither ever were given vnto all ; as it
 † 1 Cor. 12. is written, † *Are all doers of miracles?*
 30. *have all the gifts of healing? doe all ſpeak with tongues? doe all interpret?* Agayn, to all that have them ; they are not ſeals of the adoption of Sonns ; for
 1 Cor. 12. 2 if men have¹ propheſie, and know all ſecrets and all knowledge, if they have

have all sayth, so that they can remove mountayns, and have not Love, they are nothing. Yet is this *manifestation of the Spirit given to every man to profit withall: and as the Apostles were Gods witnesses concerning the things which they sayd; so † was *the holy Ghost*, whom God gave to them that obeyed him; the Spirit was one † of the three witnesses on earth, as the Apostle John sayth.

12. As the myserie of Christ was reveled † to his holy Apostles and Prophets by the Spirit, & they preached the Gospel vnto others, † by the Holy Ghost sent down from heaven; and as the ordinary permanent officers of the Churches, are made Overseers * by the Holie Ghost, to feed the Church of God: so by the hearing of Faith preached, do men † receive the Spirit; which God openly shewed, when

while

* 1 Cor. 12,
13.

† Acts, 2.

† 1 Joh. 5, 8.

† Eph. 3, 5.

† 1 Pet. 2, 19

* Act 20, 28

† Gal. 3, 26

⁶⁶Act. 10,
44.

while Peter yet was speaking, "the Holy Ghost fel on all them which heard the word. And as by the work of the Spirit, the word is received and beleeved; so is the same also † obeyed, kept and reteyned,

[†]1 Pet. 1, 22

[†]2 Tim. 1, 24

through the Holy Ghost that dwelleth in us. The Sacraments also have by him their effects in us, as it is written, * *by one Spirit are we al baptised into one body, whither Jewes or Greeks, whither bond or free, and have bene al made to drink into one Spirit.*

^{*}1 Cor. 12,
13.

[†]Eph. 3, 16.

[†]Eph. 6, 17

13. And having thus our new birth, caling ynto, and stablishing in the faith, by the work of the Holy Ghost; we are further by him confirmed, comforted, emboldned, & assisted, in all our spiritual battels against Satan, this world, and our own corruptions. For we are strengthened by Gods Spirit in the inner mā; & being armed with the word of God which is the sword of the Spirit

Spirit, we stand fast; and though
 the enemy come like a flood, yet
the Spirit of the Lord shal chase him a- *Isa. 59, 19.
way, as sayth the Prophet. And in
 rebuking the world, he useth great
 boldnes, convincing[†] them of syn, †Ioh. 16.
 of righteousnes, and of judgement: 8--11,
 so that Gods servants are ful of po-
 wer † *by the Spirit of the Lord,* and of †Mic 3, 8.
 judgment, and of strength, to de-
 clare vnto the people their transgres-
 sion, and their syn; an example
 wherof we may see in † Saul, who †Paul. Act.
 being full of the Holy Ghost, set 13, 9. 10. 11.
 his eyes upon Elymas the sorcerer
 and sayd; *O ful of subtilty, & a mis-*
chief, child of the Diuill, enemy of all
righteousnes; wilt thou not cease to per-
vert the straight wayes of the Lord?
Now therefore behold the hand of the
Lord is upon thee, & thou shalt be blind,
and not see the sun for a season. And
 this courage the Saints have,
 even before Princes and Poten-

† 2 Chr. 24
20, 21.

¶ Luk. 12, 11
12.

¶ Ps. 119. 46

† 1 Cor. 6. 9
10, 11.

tates of the earth; as may be seen in Zachariah son of Iehojada, who being clothed with the Spirit, and rebuking the transgressions of the people, was therefore stoned with stones, at the commandment of the king. For the Holy Ghost teacheth them in that howre what they ought to say; wherefore they are to take no thought how or what to answer, but resting upon the ayd of Gods spirit, doe boldly say, * *I wil speak of thy testimonies (Lord) before kings, and wil not be ashamed.*

14. But in the Saints themselves, the Spirit is most mighty in operation for the subduing and sanctifying of their affections, and confirmation of their sowles and spirits in the love & favour of God. For whereas beforetime, some of them were fornicators, idolaters, theeves, covetous, extortioners or given to other like vices: * they

are

ar washed, they ar sanctified, they ar
 justified in the name of the Lord
 Iesus, and by the Spirit of God.
 And whereas while they were
 fleshly, † having not the Spirit, they † Jude. 7. 19
 walked after the^s flesh, and savou- † Rom. 8. 4, 5
 red the things thereof, & could not † 8. 13.
 please God, but were subject vnto
 death: nowv hee that rayled vp
 Christ from the Dead; doth also
 quicken their mortal bodies, * be- * vers. 11.
 cause that his Spirit dwelleth in
 them; and so is fulfilled that vvhich
 in figure God sayd of old vnto Is-
 rael; † Ye shall know that I am the Lord, † Eze. 37. 13
 when I have opened your graves, o my † 14.
 people, and brought you vp out of your
 sepulchres, & shal put my Spirit in you,
 & ye shal live. Who then living in
 the Spirit, do also^e vwalk in the Spi- † Gal. 5. 25.
 rit, and by it do † mortify the deeds † Rom. 8. 13
 of the body, not^t fulfilling the lusts † Gal. 5. 16.
 of the flesh, vvhich they have cruci- 24.
 fied, but bringing forth the fruits
 S of the

Gal. 5, 22. of the Spirit, which are * love, joy,
 peace, long suffering, gentleness,
 goodnes, faith, meeknes, téperance;
 for when the Spirit is powred upō
 2 Hl. 32, 15. them from above; then † the wil-
 dernes becometh a fruitful feild, as
 sayth the Prophet.

1. And God which hath promi-
 sed to powr water upō the thirstie,
 & floods upon the drie ground, to
 * Hl. 44, 3. “powr his Spirit upon the seed of
 his Church, and his blessing upon
 7 Luk. 11, 13 their buds; wil not onely † give the
 Holy Ghost to them that desire
 him; but also continuw his gifts &
 graces for the assurance of their
 harts; so that they shal not labour
 in vayne, nor bring forth in fear, be-
 cause † they are the seed of the bles-
 sed of the Lord, & their buds with
 * Rom. 5, 5. them. The love of God is * shed
 abroad in their harts, by the Ho-
 ly Ghost which is givē vnto them,
 * Eph. 4, 30 and by him “are they sealed vnto
 the

the day of redemption; the same Spirit beareth witness with their spirits that they are the Sons of God; and hereby they know that they dwell in God, and he in them, because he hath given them of his Spirit, which is a * *pawn* or *earnest* in their hearts, whereby they do not only behold the Glory of the Lord with open face, but are * changed into the same image, from glory to glory, as by the Spirit of the Lord. And this Spirit which they have received, is not the Spirit of bondage to fear again, (as at the giving of the Law, and looking upon Moses face,) but is the Spirit of adoption of children, whereby they cry Abba Father, even the Spirit of his Son Christ, which God hath sent into their hearts; because they also are sons, and the * blessing of Abraham is come upon them through Christ Jesus. So Gods good Spi-

† Rom. 8, 16

† 1 Joh. 4, 13

* 1 Cor. 1, 22

† 2 Cor. 3, 18.

* Ex. 19, 16. & 34, 30.

† Rom. 8, 15.

† Gal. 4, 6.

* Gal. 3, 14.

- Ps. 143. 10 rit* leadeth them vnto the Land
 of righteousness, and this is a part
 of his covenant with them, that
 Isa. 59. 21. *his Spirit which is upon them, and
 his words which hee hath put in
 their mouth, shal not depart out of
 the mouth of them or their seed,
 or their seeds seed for ever. Neither
 wil he hide his face any more from
 Ezek. 39. 29. *thet because he hath powred out his Spi-
 rit upon the house of Israel, as he hath
 promised by his Prophet. From all
 which proceedeth vnto the Saints
 vnspcakable peace comfort and joy,
 which they find and feel, both at
 the receiuing of the word, (as the
 1 Thes. 1, 6. Apostle sayth : ye received the word
 in much affliction, with joy of the holy
 Ghost :) and in the obedience there
 vnto in the kingdō of God ; which
 Ro. 14. 17 is* righteousness, and peace, and joy
 in the holy Ghost .**

18. Amongst other benefits
 which the Spirit affordeth, this is
 one

one special, that it helpeth the
 Saints infirmities in prayer; who
 els know not what to pray as they
 ought, but the Spirit it self maketh ^{Rom. 8, 26}
 request for them with sighs which ^{27.}
 cannot be expressed; & the request
 which he maketh is according to
 the wil of God, who searcheth the
 harts, and knoweth what the mea-
 ning of the Spirit is.

17. But that the Saints be not
 deceived, and led astray from the
 truth, by any motion, suggestion,
 vision, revelation, or other means
 whatsoever, as from the Spirit of
 the Lord; our Saviour hath given
 us a rule, to discern the work of his
 Spirit, from the delusion of Satan;
 which is this, that his Spirit ^{Joh. 14, 13}
spea- keth not of himself, but whatsoever he ^{14.}
heareth he speaketh: that he glorifieth
 Christ, for he receiveth of Christs,
 (& *all things that the Father hath ^{ver. 15.}
 are Christs,) and sheweth it vnto

Christians. Therefore is he the Spirit¹ of truth, and leadeth into all truth, because he teacheth nothing but according to the word of God, which word is truth. And by that word must all spirits be tried; by it may be discerned the Spirit of truth from the Spirit of error: and Iohn, though he were¹ full of the Spirit of wisdom; yet was charged of God to⁴ attend vnto the book of the Law, (for his direction,) to observe and doe, according to all that was written therein.

18. Finally, the Spirit of God, hath generally in all things wrought much and mightily in and by the Saints. With this was Bezaleel filled, in wisdom and in understanding, & in knowledge, & in all workmanship, to find out curious works for the Lords Tabernacle; with this were the seventy Ancients furnished for the government of Israel, and

& Prophesied. With the wisdom of this Spirit, was † Iosua full, after that Moses had put his hands vpon him, & given him of his glory, vwhen he ordeyned him to be his successor in the kingdome. And what should I speak of all the Iudges, as of Othoniel, of Gedeon, of Iephthē & of Samson, vpon vvhom the¹ Spirit of the Lord came, * clothed them, strengthened them, and prospered vpon them; vvhcreby they vvent boldly vnto great battels, overcame their enemies, and rent the vvilde beasts that roared vpon them. The Prophets also & Apostles; vvcre * caried and guyded by the Spirit, in their vvayes vvords, and vvorks; taught vvhom for to goe to, and from vvhom to refreyn; and had great intelligence of things “for to come; and in every city, the † Holy Ghost vvitnesed, such things as Gods vvifdom

† Den. 34, 23
Num. 27,
18, 19.

† Iud. 3, 10.
* **וְהָיָה**

Iud. 6, 34,
8, 11, 29, &
13, 25, & 14
6, 12.

† Eze. 3, 2.
8, 14, 24.
8, 37, 1 Act
8, 29, 39, &
10, 19, 20 &
13, 24, &
16, 6, 7, &
20, 22, & 22

† A. R. 11, 28
† Act. 19, 11

saw good to revele. So that the
 help which the Spirit ministreth to
 the Saints, is infinite and incom-
 prehensible; and they may say to
 the Lord with the Prophet; *whither*
shalt I goe from thy Spirit? for loe, the
 wisdom of God * powreth out her
 Spirit vnto them, and maketh them
 vnderstand her words: this¹ Oym-
 ment they have from him that is
 holy, & do know all things: through
 the power of the Holy Ghost they
 *abound in hope; by the comfort
 of the Holy Ghost, they and the
 Churches of them are multiplied;
 and by him the tossing up of the
 Gentils (by the ministry of the
 Gospel) is sanctified: and whatsoe-
 ver good thing is done among
 Gods people, is not by an Army
 nor strength, but * by the Spirit of
 the Lord of hosts, without which
 †no man can say, that Iesus is the
 Lord.

Thus

19. Thus are the Saints of God,
 advanced to honour & dignitie, a-
 bove all peoples on the earth; being
 themselves the "Temple of God, & 1 Cor. 3.
 having his Spirit dwelling in them: 16.
 enjoying a most holy and happy
 communion, † with the Father, and † 1 Joh. 1. 3.
 with his Sonne Iesus Christ, & with
 † the Holy Ghost; the grace and † 2 Cor. 13.
 peace and comfort wherof, pas- 13.
 seth all vnderstanding, and can no
 way be sufficiently expressed, by
 the tongue or pen of man. And
 this holy communion with his peo-
 ple God shewed of old by his pro-
 phet, in these gracious words, * *I am* * Hag. 2. 5, 6
with you saith the Lord of hosts, with
the Word, by whom I covenanted with † Christ.
you when you came out of Egypt; and † Joh. 1. 1.
my Spirit remayning among you: Fear
you not.

Al thy works praise thee, o Lord, & thy
 Saints bleise thee. *Ps. 145. 10.*

*How the foresayd communion & peace
between God & his Saints, is sometimes
interrupted by their sinns : what variety
& trouble, they then feel in themselves;
and how their ancient peace
is renewed.*

† Eccl. 7. 23.

1 Chr. 6. 36.

BEcause ther is † no man just in
the earth, that doeth good and
sinneeth not; and whiles men dwel
in these howses of clay, they be
compassed about with their own
infirmities, tempted of their own
concupiscences, and besett with
Divils, that alwayes lie in wayt to
entrap and devour: it falleth out,
that the Saints of God are not on-
ly assaulted, but oftentimes foyled
by their enemies, and doe fall into
snares, and loathsome trespasses,
whereby God is dishonoured, the
Divil delighted, & their own harts
wounded and distressed.

2. For our knowledge in this
life,

life, is but ¹ in part; so that through
 error & ignorāce vve oft do amisse; ¹ Cer. 13.
 neyther can any man ^{*} vnderstand ^{9. 11.}
 or discerne those errors. Our affecti-
 ons & lusts are not fully subdued,
 but do yet [†] vvarr in our members; [†] 1am. 4. 1.
 the flesh [†] lusteth against the spirit, [†] Gal. 5. 17.
 and these [†] lusts fight against the
 soul, & are as a ^{*} law in our mem-
 bers, rebelling against the law of
 our mind, and captivating us to the
 law of syn which is in our mem-
 bers. Our strength is infirme; and
 though vve vwould doe good, yet
^{*} find we no means to performe
 it. Our enemy Satan, is both sub-
 tile and strong, and seeketh dayly
 to circumvent us, & often prevail-
 leth through our vweaknes and vn-
 heedines, that in many things vve
 syn all, & no man can say *I haue puri-
 fied my hart, I am cleane from my syn.* [†] 1am. 3. 2.
[†] Prov. 20. 9.

3. Sometime the pleasures of
 the flesh, do betvitch and dravve

us

*Gen. 9, 21.
†2 Sam. 11,
4. 1 Kin. 11.
2, 2, 3, 4

†2 Chr. 32.
25.

†1 Chro. 21.
1, 2, &c.

†Luk. 15, 19
17.

*Deu. 32 18
15.

†1 Sam. 25,
13, 21, 22, 31

32, 33, 34.

2 Chr. 16, 10

Pf. 106, 32,

33. Act. 7, 9

Gen. 49 7.

†Ion. 4, 1, 4

9. &c.

†Exo. 14, 10

†Isa. 7, 2.

Mat. 14, 30.

31.

*Mat. 26. 70

72, 74.

†Ex. 32, 2, 4

23, &c.

†Mat. 26, 56

us into greivous offences; *drunkenness, adultery, fornication, murder, and idolatrie it self; sometime the blessings of God upon us, doe make us proud, our hearts are lifted up, we commit tvainglorious actions, forgetting [†] our selves, and *God that begate us, even forsaking the Rock of our salvatiō, sometime our affections are so stirred, that we fall into intemperance [†] both in word & vvork, not onely against men, but even [†] God himself; sometime feares, doubts, dangers, threatnings, and afflictions, doe [†] daunt and discourage us, making the hart to faint, the tongue to deny * and forswear the truth; the hands * to work impietie, our faith to quaille, that we forsake Christ and [†] flee away. Yea Gods children have in error and blind zeal. persecuted the truth and professors thereof, even killed Christ himself, & crucified

aised the Lord of Glorie; as the example of Saul and sondrie other elect Israelites doth manifest. These and many like grievous sinns do the Saincts sometimes fall into through their infirmities, (God withdrawing his hand, and leaving them to themselves,) besides their ignorances & defaults which multiply dayly : so as they surmount in number * the hayres of their head. *Pl, 40. 11.

And many times such mē lie sleeping in their sinns † long, forgetting themselves in their voluptuous delights; til God awakeneth them of his grace, least they should sleep the death, and perish for ever.

1 A^d 9, 1,
&c. &c. A^d.
2. 22. 23. 29.
36. 38. 39.

† As the
former exā
ples of the
Patriarchs
therv.

4. He awakeneth vs sometime by the sound of † his word, knocking at the dore of our harts. and by his † Spirit wherewith he † striveth in vs: somtime by * corrections & punishments for our misdeeds inflicted vpon our bodies; sometime by

2 Sam. 12.
1-7-13 A^d
2. 37.
1 Neh. 9. 31.
2 Gen. 6. 3.
* Job. 33. 16
17. 19. &c.
1 Ion. 1. 17 &
2, 1, 2. &c.

2: Sam. 24.
10. Pf 38. 2.
9. 19.

by † striking our consciences with
dread, dismay and terreur for our
synns, and withdrawing the cheer-
ful light of his countenance from
us, so as we feel not the joy of his
spirit, neyther have peace in our
selves; but the comfortable comu-
nion betwē his Majestie & us, seem-
eth quite to be disanulled & broke.

3. For he withdraweth his face
and favour from us, † kindleth his
anger against us, & counteth us as his
enemies, the horror of his wrath is
as fyre sent from above into our
bones; the curse written in the law,
is powred upon us, and is as the ar-
rowes of the Almighty, the vermin
wherof drinketh up our spirit. He
* setteth our iniquities before him
self, & our secret syns in the light of
his countenance; he setteth them
also in our own sight, and our syn
is † before us continually, with his
hand he bindeth the yoke of our
trans.

* Psa. 59. 3.

† Pf. 51. 3.

† Lam. 1. 14

transgressions, & with them being
 wrapped & layd upon our neck, he
 maketh our strength to fayl; 'bitter ^{Iob. 13. 26.}
 things doth he write against us, &
 make us to inherit the iniquities of
 our youth; so as ther is * nothing ^{Pl. 38. 3, 7.}
 found in our flesh because of his an-
 ger; neither is ther rest in our bones
 because of our syn: our wounds
 stink and are corrupt, our reynes ar
 ful of burning, our hart is^t as wake, ^{Pl. 12. 24.}
 it melteth in the mids of our bow-
 els; our bones are parched^t like an ^{Pl. 102. 3.}
 hearth, and our moysture is turned ^{Pl. 31. 4.}
 to a summers drowth, so heavy is
 his hand upon us night and day.
 Then crie we out for grief of hart,
 we * rore like beares. and mourn ^{Isa. 59. 11.}
 like doves; looking for judgment, ^{12.}
 but there is none; for salvation, but
 it is far frō us; because our trespass-
 es are many both before him and
 our selves, for which his terrors do
 fight against us, he visiteth us^t every ^{Iob. 7. 13.}
 morning